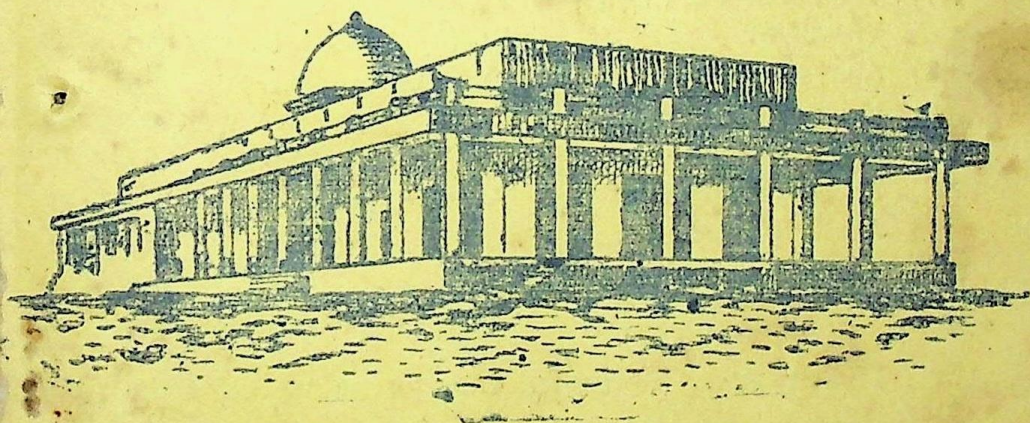


Pathway to God

(A Quarterly Journal of Spiritual Life)



आत्मा वा अरे द्रष्टव्यः ।



SRI GURUDEVA MANDIR

ACADEMY OF COMPARATIVE PHILOSOPHY AND
RELIGION, BELGAUM.

Vol. XV.

July 1981

No. 4

PATHWAY TO GOD

(A Quarterly Journal of Spiritual Life)

Editor, - Prof. K. D. Tangod M. A.

Vol. XV

July 1981

No. 4

-: Contents :-

1) Prayer		V
2) Editorial		VIII
3) On Karmyoga	C. K. Joshi	1
4) The Nature of Detachment	R. Raj Rao	10
5) Man in Communication	Moti Lal Pandit	17
6) Buddhism and God	Dr. N. G. Mahadevappa	24
7) The Concept of Maya a Viewpoint	Dr. (Miss) S. H. Divetia	30
8) Aditya Hridayam a Study	Dr. C. L. Prabhakar	39
9) Impact of Buddhism on Indian Culture	Dr. V. N. Deshpande	48
10) Spiritual Healing	Avinash Parulekar	58
11) Academy Report		70

Publishers Note :

There was delay in the printing of this Number on account of strike in the press. We very much regret the delay in bringing out this Number.

Pathway to God

Quarterly Journal

Annual Subscription
(Including Postage)

Inland
Rs. 6/-

Foreign
Countries
Rs. 16/-

Single
Copy
Rs. 2/-



BANK OF INDIA

(A Government of India Undertaking)

Platinum Jubilee Year

75 Years of Service

The Largest Nationalised Bank

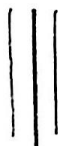
Reaching Out To The Smallest

With best Compliments from :



**TARAPORE & CO.,
ENGINEERS & CONTRACTORS**

**827, Mount Road,
MADRAS-600002.**



**BUILDINGS-BRIDGES-DAMS-R. C. CONSTRUCTIONS
PILE FOUNDATIONS AND EARTHWORK**



BRANCH OFFICES

**HINDWADI
BELGAUM-590011.**

**Telephone : 21540
21546**

Grams : TARAPORECO

**5. SPENCER ROAD
BANGALORE-560005**

**Telephones : 52447
52202**

Grams : TARAPORECO.

TEACH THE CHILDREN TO SAVE
TO BUILD FOR THE FUTURE
TODAY THEY HAVE NO CARES
BUT WHAT ABOUT TOMORROW?
TEACH THEM TO LOOK AHEAD
TO SAVE FOR THE FUTURE
TO SAVE WITH THE STATE BANK
STATE BANK FOR SERVICE

STATE BANK OF INDIA

LET'S COME CLOSER

Telegrams : Green Motor

Office : 22623

Phones ;

Workshop 21732

Parts Department 22463

Hubli Branch 2930

To meet the challenge of petrol hike

Book your order

for

Matador diesel engine vehicles

with

GREENLINE MOTORS

Shivaji Nagar, BELGAUM

Authorised dealers in :-

Bajaj Tempo (Diesel Engine)

Delivery Van

Station Wagon

Mini Bus

Ambulance.

**" Every time you start with a MATADOR
you are on a ECONOMY DRIVE "**

PATHWAY TO GOD

(A Quarterly Journal of Spiritual Life)

Vol. XV	July 1981	No. 4
---------	-----------	-------

PRAYER

योऽतः प्रविश्य मम वाचमिमां प्रसुप्तां
संजीवयत्यखिलशक्तिधरः स्वधाम्ना ।
अन्यांश्च हस्तचरणश्रवणत्वगादीन्
प्राणान्नमो भगवते पुरुषाय तुभ्यम् ॥

O Lord salutation to Thee known by the name Puruṣa who entering into me make by your lustre my dormant organ of speech function and also activate other organs such as hand, leg, ear, skin etc. in their respective functions.

- Bhagavata 4. 10. 6

Academy of Comparative Philosophy & Religion Belgaum.

Board of Trustees :-

- | | | | |
|---|-----------------------|---------------|--------|
| 1 | Shri K. D. Sangoram, | B. A., LL. B. | |
| | | Chairman | |
| 2 | Shri J. V. Parulekar, | B. A. | |
| | | Secretary | |
| 3 | Shri R. S. Bhide, | B. A., LL. B. | Member |
| 4 | Shri N. S. Metrani, | B. A., LL. B. | „ |
| 5 | Shri D. B. Parulekar, | B. A. (Hons) | „ |
| 6 | Shri G. S. Kulkarni. | | |



Editorial Board :-

- | | | |
|---|-----------------------|---------------|
| 1 | Prof. K. D. Tangod, | M. A. |
| 2 | Dr. B. R. Modak, | M. A., Ph. D. |
| 3 | Shri D. B. Parulekar, | B. A. (Hons). |
| 4 | Prof. P. M. Kulkarni, | M. A. |



Published by :-

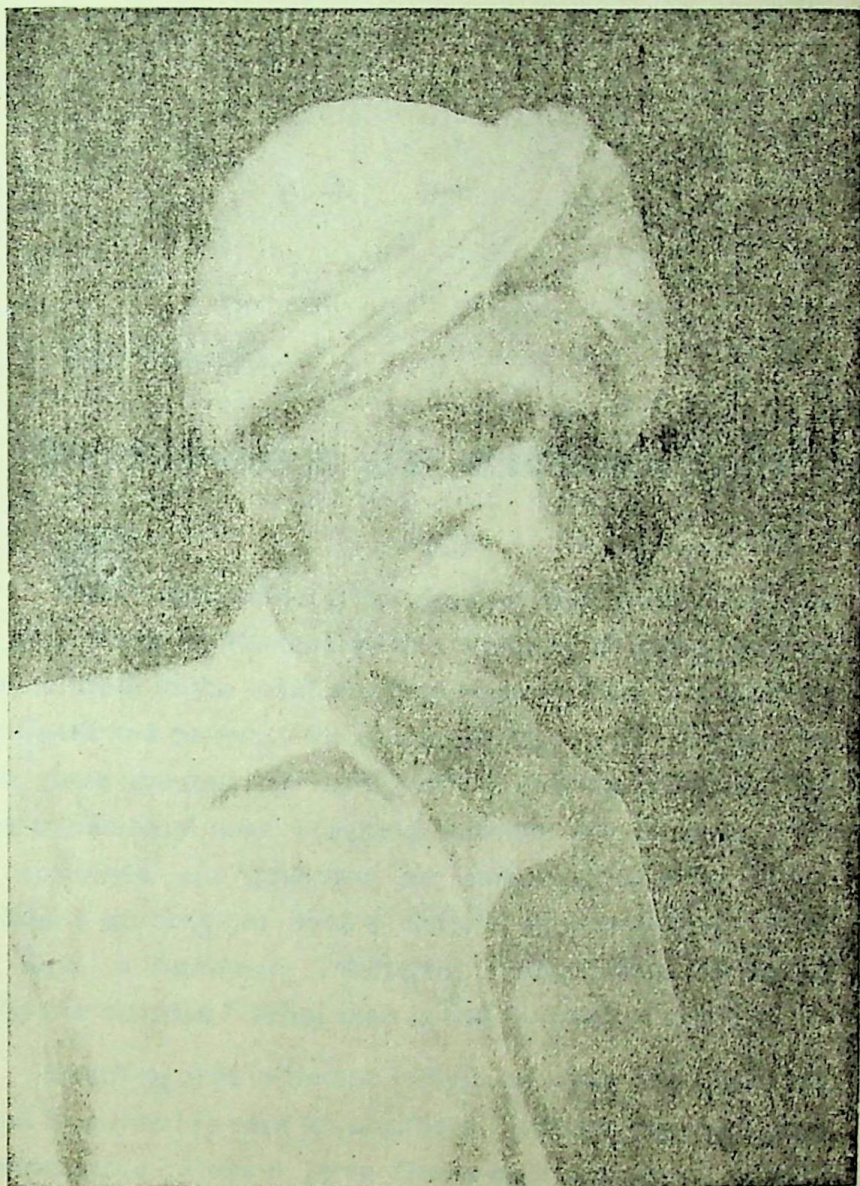
Shri J. V. Parulekar, B. A.
Trustee & Secretary, Academy of Comparative
Philosophy and Religion, Belgaum 11



Printed at :-

Shri. Vinayak Printing Press
778, Tilakwadi - Belgaum.

Shri Gurudeva Dr. R. D. Ranade



Born

JAMKHANDI
3-7-1886

Samadhi

NIMBAL
6-6-1957

- EDITORIAL

PURPOSE OF CREATION



Scriptures describe God as the creator of the world or universe. He Created this world by an act of will for sport without in the least straining himself. God is supremely intelligent and perfect. He has no desires to be fulfilled. He must have created the world with a definite purpose. No human individual does anything without any purpose. All our activities are governed by some purpose or other. Without a purpose not even a dullard does anything. How can God, a supremely intelligent being create the world without a purpose? What then is the purpose of creation?

Anything that a human individual does has a purpose which is either his own or of others. Whose purpose does creation serve? Does it serve God's own purpose or others' purpose? This significant question should be answered in such a way that the answer would be consistent with the nature of God as a perfect being. God cannot have any desires of his own which could be fulfilled by his act of creation. If he has any such desires to be fulfilled through creation he ceases to be perfect. The other possibility is

that creation serves the purpose of other jivas. To say this is to say that God has created the world for the benefit of other individuals. This speaks of His kindness and benevolence.

What is that purpose of other jivas that creation is meant to serve and how does it do that ? This question is as natural and significant as any other relevant questions about creation. The creation is supposed to serve the purpose of the salvation or freedom from bondage of the jivas in bondage. This is God's noble and specific wish. The jivas in their long effort to attain salvation or mukti are born and reborn in this world. Every time they are born in this world they are expected to adopt rigorous sādhanā that leads them gradually towards the final goal. In the course of the sādhanā God wants them to utilise the things in this world. The Sādhakas should not forget that the world is the outcome of God's kindness. They are advised to use the world as their karmabhāmī meant for their sadhanā. Their physical bodies too are to be regarded as means to their sādhanā - sadhana shariras. Bodies should be cared for because through the activities of the bodies, minds and intellects the sādhanā becomes possible and also because God resides in all bodies. Saints have warned us not to be too much attached to the perishable body and not to over indulge in worldly pleasures that are momentary. Still they have stressed the spiritual value of the body. Shri Gurudev Ranade says that if the body is used well, it may itself be an instrument for the revelation of God. " Even gods desire this mortal existence " says Tuka. Those who do not realise the importance of the world created by the benevolent God develop a wrong attitude to the world and thereby allow the world to entangle them more and more. Sooner we under-

stand the significant purpose of creation and start working for our salvation using the world rightly the better it is for us. Should we not therefore remain ever grateful to God, the benevolent creator?

This world in which we are born is not meant for our enjoyment. To think that it is to be used for enjoyment is to lose sight of its value and significance. The jivas who misunderstand the world and its purpose and thereby misuse it are sure to ruin their career. They cannot hope to advance spiritually either.

After creating the world God does not remain indifferent to it. On the contrary he controls its affairs as the inner ruler. He enables all the beings to work according to their intrinsic nature and ability. He helps the jivas in their spiritual endeavour. He loves the devotees most. Whenever they call him with one-pointed devotion, He rushes to their help. He thus helped Droupadi, Pralhada, Arjuna and a host of other devotees in distress. He sees to it that all the jivas reap the fruits of their deeds which differ according to their nature and ability.

- Editor



THE SARASWAT CO-OPERATIVE BANK LTD.

BELGAUM

**Why Banking with us is more
Advantageous.**

- (1) Prompt and Courteous Service.
- (2) Various Savings Schemes to suit the needs of every depositor.
- (3) Attractive rates of interest
- (4) Interest on Current Accounts.
- (5) All types of clean and secured loans to salaried persons, professionals, self employed. Business, Investment, Small Scale Industries.
- (6) Clean Loans for purchase of Freeze, Scooter, Steel furniture, Radio, Tape Recorder and other Consumer durables.
- (7) Rebate of 3% in interest for prompt payment for all loans upto Rs. 5000/-.

Please step into our New
Premises at Shreepal Complex
Huns Talkies Road, Belgaum for
detailed information.

C. S. Varde
Chairman

Mrs. A. Y. Kittur
Chairman
Local Committee

Mr. Satish Herekar
Branch Manager.

ON KARMA-YOGA

C. K. Joshi
B. A., B. Ed.



ny action or an activity of a being with an intention is called a 'Karma'.

The Karma which either yields a good result or is done with a good and a noble intention, is known as 'Sat-karma' and the opposite of this is 'Dushkarma'. Man is supposed to avoid Dushkarma and welcome Satkarma.

Then Karma-Yoga. The word 'Yoga' is derived from the Sanskrit verb युज् 'to join' or 'unite with'. The Karma, if done with a spirit of Karmayoga, unites us with God. The doing of Karma with an intention of going to God is Karmayoga. As a train takes us to our destination, Karma takes us to God. What do we mean by going towards God? We want to cross the ocean of life surmounting all the odds and oddities and reach the harbour of success-God.

One who follows Karmayoga is known as a 'Kormyogin.'

After knowing these terms let us try to X-ray Karma-yoga and see how it helps us to cross the ocean of life.

What we see around us is that no human being can do without action or activity. If there is any, it must be a dead body. Everyone is found to be actively engaged in some Karma or the other either to earn bread or to achieve something. After we screen a number of Karmas in life we come to know that some bear cent-percent fruits, some fifty percent, and some no fruits. But some Karmas bear bitter fruits quite contrary to our expectations and plunge us into disappointment and depression. Why should it be so? If we dive a little deep into the matter, we-the normal beings come to know that the fructification of our Karma depends on many things and the reactions of others around us. A boy comes late to school because he misses the bus. He misses the bus because his mother fails to keep his meals ready in time. She fails to keep the meals ready in time because her husband fails to supply her with ration and so on and so forth. In this way, the fruits of our Karma depend upon many things. That's why man appears to be a poor insect entangled in the cobweb of Karmas.

We find in this world different types of men, noble and ignoble, wise and wicked. All these have to do Karma. Life in this world is full of troubles and difficulties. It is not a bed of roses. So the pursuit of Karmas in such a world appears to be not only difficult but also impossible. We have to live in this world but we are not allowed to do so. So we have to constantly fight the battle of life. The noted scholar of English and Kannada literature Shri V. K. Gokak - says, "Jeevanavendare mullina hasige Kalliya halina ghana rasa tangi". (Life is full of thorns).

Then naturally a question arises. In view of these hurdles and obstacles will it be possible for us to go ahead with

our Karmas all along fighting the difficulties? The answer for this can be in the affirmative if and only if we embrace Karmayoga. We can safely and successfully cross this turbulent ocean of life by the help of the boat of Karmayoga which expects us to carry-out our Karmas whole-heartedly and with a spirit of dedication. In the words of an English writer, the one and the only way to get rid of our duties is to discharge them whole-heartedly irrespective of the fact that we like them or not. Many people are likely to get baffled by the complicated and hydraheaded Karmas and try to avoid at least some of them. Karmayoga never agrees with this. The simple philosophy of a Karmayoga is - It is like a train. If you sit in it, it will take you from one place to another. If you don't, it will leave you where you are and it will go further. If you come in its way it will cut you down and go further. A Kannada saint poet Purandaradas says 'na beku iddu jaisabeku' Face life & try to succeed in it. Long fellow advises us in his Psalm of Life to be a hero and not to be a dumb-driven cattle in life. A Karmayogin never tries to avoid any of his Karmas however difficult and complicated they may be. Every Karma of ours - may it be pleasant or unpleasant - helps us to know more and more sides of life. GEETA SAYS - "तस्मात्सर्वं कर्माखिलं पार्थ ज्ञाने परिसमप्यवे" - Every cloud has a silver lining. Similarly every Karma, may it be of any kind, has something to add to our Knowledge.

No doubt every one carries out one's Karmas. In the words of Lord Krishna "न ही कश्चत्सणमपि जातु तिष्ठत्य कर्म कृत" - Man is never free from Karma - not even for a second. Every one is found to be engaged in one Karma or the other but very few are found to be Karmayogins. May be the ignorance, apathy, unwillingness etc. the reasons for it. The non - karmayogins are found to be always affected by the results and severity of their Karmas and hence do not succeed

in their undertakings. They struggle very hard to escape the net-work of Karma. A mason also works hard from sunrise to sunset. He also earns his livelihood but is he a Karmayogin ? An emphatic 'NO'. Whatever karma a Karmayogin does, does it with a full faith in the principle that Karma is like a vehicle-if managed well - it will take him to his destination.

The learned, the critics treat their Karma as God and do it with devotion. " कर्मोति मीमांसका : " According to them " WORK IS WORSHIP ". Unfortunately very few people realise the fact that Karma, if performed as yoga, will take a man to success. Many are under the impression that their Karmas are only meant for their comforts, material gains and personal achievements. That's why Geeta advises- " योगस्थ : कुरु कर्मणि " - Whatever Karma you do should be a Yoga - oriented. Man should carry - out his पातकर्म - duty wholeheartedly without being moved by its results and with a spirit of dedication to God. This is Karmayoga. What we do is not, but how we do, is important. There was a big ship - building factory. A petty carpenter was working in it. His usual duty was to fix a few nails in a particular part of the ship. The carpenter, though his work was quite insignificant, used to do it in the true spirit of a Karmayogin. Whenever he fixed a nail he used to think that it was the worship of God, a service to his nation, and at the end of the day's work he used to enjoy his well-earned rest, and thus became a good worker. A Karmayogin alone can maintain an equanimity of his mind amidst baffling karmas and he alone can maintain a good standard of quality in performance. His mind remains healthy, peaceful and powerful in the severe battle of life. He alone can take a clear and a calm view of the problems of life and can face and solve them successfully. He possesses an adequate courage to do so. Shri

Krishna reminds us of our concern with Karma and not with its results. " कर्मण्येवाधिकारस्ते मा फलेषु कदाचन " Do your Karma and leave its results entirely to the will of God. Here there is a danger in saying this. Man is likely to do his Karma without any interest like a machine because he is asked to work without any result or gain in view. This attitude of his may lower the standard of quality in his performance. Therefore Geeta alerts him by saying - " योगः कर्मसु कौशलम् " Karma - yoga expects us to work with utmost skill and to maintain a high standard of quality in performance. God is like a proprietor of a drama troupe. We are the characters working under him. We have to play our roles - sincerely, whole - heartedly and skilfully. Then only he will admire us and pay off our salaries. He will not admire us if we go on merely counting the beads - uttering His name to the neglect of our duties. Rabindranath Tagore lays enough stress on this point in his Geetanjali - God is there where there is hard and sincere work. If we neglect our duties we will not get our salaries and as a result we lose our bread. Then 'Karmasadhana' may remain a dream to us. Shrikrishna makes this clear by saying " स्वे स्वे कर्मण्यभिरत संसिद्धिं लभतेनरः " Those who are sincerely busy with their duties, will only attain success. Let us be reminded of the words of an English Scholar at this juncture " Most of us worry more than work. " We should work more than worry. Many of us - we find - appear to be in quandary, in a worry or in a stuck up position in the net work of Karma. Such people lower the efficiency of their mind by worrying. Their worries take a firm grip over them and won't allow them even to think of Karmayoga. " मन एव मनुष्याणां कारणं बन्धमोक्षयोः "

Mind can make the hell of heaven and the heaven of hell. Only an efficient mind can achieve something.

In this battle of life a layman-a common man finds Karmayoga to be handy, useful and quite within his reach to proceed towards success. A Karmayogin remains unaffected by the comments - pleasing or displeasing - of others, and discharges his duties with devotion to them. A subordinate officer does something at the behest of his superior boss and remains unmoved by the comments of others. He will just pass on all the comments and criticisms to his superior. Similarly we should think that we are working according to the orders of our Supreme Officer. We should progress in our work and not pay attention to the results or comments of others. A Karmayogin works in this way and unravels gradually the complicated ties of Karmas. The advantages of Karmayoga are (1) We propitiate God through our Karmas (2) We maintain a high standard of quality in performance (3) We maintain equilibrium of our mind in this midst of formidable Karmas (4) We progress in our duties (5) We stand firm in discharging our duties in the presence of trouble-mongers and can easily overcome mountains of difficulties created by them in our path of Karmayoga. (6) Lastly we progress in our life towards success. Long fellow's words remind us of. 'If we find ourselves today at least a little farther than yesterday, there should be our satisfaction. Even if we cannot become a royal-road, at least we should try to be a trail.' A Karmayogin alone can stand firm in this turbulent ocean of life as a firmly anchored ship amidst the mighty waves of sea. The life of a non-Karmayogin is likely to be shattered to pieces by the mighty dashing waves like allurements and temptations in this make-believe

world of "MAYA" like an unanchored ship. In this rough ocean of life we can't predict what wave of what size and from where will come to dash against us and wash us away. Man's life is like a flame subjected to a stormy wind. Can we guarantee how long it will continue to burn? But the life-flame of a Karmayogin will surely continue to burn peacefully however stormy atmosphere prevails outside because it is carefully protected by the strong covering of the Karmayoga.

A little deep dive in life, a scrupulous examination of it, minute observations of facts in it, and the experiences of great seekers, saints and sadhakas reveal that the human life is like a business on the 'no profit and no loss' basis. As sorrows are inevitable joys too in life, "चक्रवर्तिनो दुःखानि च सुखानि च" - A joy is sure to be followed by a sorrow in the cycle of joys and sorrows as day is sure to be followed by the night. We are falsely impressed that miseries are more in life than joys. It is because of our own defective way of thinking. Some see a day between two nights and some others see a night between two days. Probably saint TUKARAM also might have expressed his opinion in this spirit only. "सुख पाहता जवा पाडे दुःख पाहता पवंता एवढे" In life miseries are like mountains whereas joy is like a mustard seed. Miseries torture a man, joys please him. So it appears to him as though miseries are more in life than joys. Miseries appear to last long whereas joys disappear soon. Therefore the idea that the joys and sorrows are not my concern at all but the concern of my KARMA, should take a deep root in our mind. My satisfaction is that I have discharged my duties sincerely, honestly and whole-heartedly. I need not bother about the results. Lord Krishna clarifies this point

“मामनुस्मर यूद्धयच्च” Think of me and fight on Long fellow says, “Act, act in the living present heart within and God overhead” Krishna says further “मश्चित्तरसर्वं दुर्गाणि मत्प्रसादात्तरिष्यसि” Rest your mind in Me and do your duties. You are sure to overcome all the difficulties in the path of your Karma. Lord Basava puts it “Kayakave Kailasa” All these quotations speak volumes in praise of Karma Yoga. A Sanskrit writer observes.

सुखस्य दुःखस्य न कोडपि कर्ता
 अहं करोमीति वृथाभिमानः ।
 परो ददातीति कुबुद्धिरेषा
 स्वकर्म सूत्रं गृथितोऽहिलोकः ॥

We say that others make us happy or unhappy. It is ‘I’ who do everything. All these statements are meaningless in the eye of Karmayoga. What is after all happiness or unhappiness we talk so much about? In the words of a Sanskrit Scholar.

विपदो नैव विषदः संपदो नैव संपदः ।
 विपद् विस्मरणं विष्णोः संपन्नारायणः स्मृतिः ॥

What we call calamities are not real calamities and what we call treasures are not real treasures. Forgetting God is the calamity and remembering him is the treasure लोकेगुस्त्वं विपरीततां वा स्वचेष्टितान्देव नरं नयन्ति । We raise or lower our - selves through our Karma only. Because of our own misunderstanding we blame others. We suffer and lose the peace of our mind when we get surrounded by baffling ARMAS. A car - driver remains unaffected by the ups and

downs in the way of the car. Similarly we should remain unaffected by joys and sorrows and leave them to Karma. This is possible only when we do our Karmas with a spirit of Karmayoga. A Karma which has lowered us today, may raise us tomorrow. If we stick to Karmayoga we will have a firm standing in the stormy atmosphere of life. Otherwise we will be like a dry leaf left to the mercy of the wind. A Non-Karmayogin also may manage his life no doubt, but there is a vast difference between the life of a Karmayogin and that of a non-Karmayogin. Both the living and the dead bodies float on water, but there is a lot of difference between these two floatings. A prisoner in the middle and four armed constables around him and a Minister in the middle and four armed constables around him. Both these scenes look almost alike to the onlooker. But a little deep and scrupulous study of these two scenes reveals to us that the middle man in the first scene is under the control of the armed constables whereas the four constables in the second scene are under the control of the middle man. So also a Karmayogin and a non-Karmayogin look alike but there is a world of difference between them. Karmayoga is a concern of the mind and so it is revealed through actions and not through outward appearance. Repulsion is the surer test of a magnet. Similary actions and occasions are the surer test of a Karmayogin. A Karmayogin is never in words but always in actions. He escapes the cordon of Karma very easily as an acrobat easily performs his feats though he arouses fear, compassion, uneasiness etc. in the minds of the on-lookers.

संसार सागरं घोरं तरतुमिच्छति यो नरः ।

कर्मयोगनावं समारुहा पारं याति सुखेनसः ॥

The person who resorts to Karmayoga will easily cross this turbulent ocean of life and reach comfortably the harbour of success. Work is worship. The whole-hearted performance in discharging duties, doing our Karmas, is the pivot on which the whole human life revolves.

THE NATURE OF DETACHMENT

*R. Raj Rao,
M. A.*



Peace and Perfection are usually not forthcoming because their path is invariably obstructed by impediments and the basis of such impediments is Attachment. It is for this reason that all religions speak of Detachment as a means to attain the goal of salvation. Most people have a very distorted conception of Detachment. They tend to confuse the term with Renunciation and use the two words interchangeably. Thus, according to the popular notion, Detachment implies leaving one's work, neglecting one's duty, cutting oneself off from the responsibilities of life, and running away to mountain tops to lead the life of a hermit, with the wild animals and trees as the only ones to serve as companions. In other words, for most people, Detachment is blatant escapism, and this explains the reason why a stigma popularly attaches to the sacred term.

But this is hardly the truth. Chapter II, verse 47 of the Bhagavad Geeta says :

Karmany eva dhikaras te
ma phalesu kadacana
ma karmaphalahetur bhur
ma te sango stv akarmani

(To action alone hast thou a right and never at all to its fruits; let not the fruits of action be thy motive; neither let there be in thee any attachment to inaction).

What this literally amounts to is that one should work as one normally does, but should not be attached to the FRUITS of one's action. In other words, he should work without looking forward to the objects of his endeavours, and should the end result of his actions not be in his favour, he should not be disappointed, but should continue working without being affected.

Dr. S. Radhakrishnan explains this principle as follows:
" To suggest that the spiritual souls are expected to abstain from action in the world is incorrect. The opportunities which the world offers are to be used for self - development. Life is a game where we should act our parts. We are all cast for different roles, and our business is to play them in the tight spirit. We may lose the game but we should not mind it. It is the play that matters and not the score we make " .

But the fact remains that to many people Detachment seems highly impractical. To those who subscribe to the belief that Detachment is renunciation, the prospect of being detached obviously seems horrifying. Such people, owing

to their erroneous understanding of the concept, often ask that if everyone were detached, how would a nation progress economically; how would science and technology make headway; who would run factories, and trains and buses; where would money to support the family come from. Even the few who understand that Detachment does not necessarily involve renunciation, but is action minus the expectation of the fruit, argue that if ambition is ruled out from the scheme of things of man, he will not have the incentive and the motivation to work, and will thus lose interest in his vocation, which in the ultimate analysis will be disastrous for both himself and his nation.

While the former category of persons need to be urgently delivered out of their ignorance, the latter category do have a point. However, a little reflection will highlight the sheer short-sightedness of their thinking. For it must be understood that ambition is nothing but an emotional attachment to the fruits of one's labour and as we have briefly seen in the preceeding chapter, and shall see in greater detail in the chapters to follow; all attachment is ruinous because it seeks as its end illusory happiness and not the real bliss which is peace. Once again an anecdote might help to clarify. A young man had a burning desire to be an IPS officer and he called this his ambition. In reality it was an emotional attachment to the status and prestige that the post brings in its wake. Often he would daydream, visualising himself in uniform, with a car at his disposal and a retinue of junior officers to constantly salute to him. This would cause him "great happiness" and he would reiterate on innumerable occasions that if he did succeed in becoming an IPS Officer he would be the happiest man in the world

and would ask for nothing more. Although it is certain that even if he did realize his ambition he would be happy only for a brief and temporary period (because soon his mind would yearn for still more), he, to make matters worse, failed to make the grade despite the hard work that he put in. This caused him endless misery and disillusionment that is sure to have a profound effect on his mind for the rest of his life. Rather than helping him serve the community and improving his own mental and moral condition, ambition here played quite the opposite effect.

The fruits of any action are a dicey affair, and the chances equally are that they may not come. Agreed that if they do work out in a person's favour, that may serve as a kind of temporary motivation to enable him to do still better. But think of the suffering that ensues if the fruits fail to come. It can assume a magnitude sufficient enough to make the individual useless for the rest of his life. This suffering can be avoided only if ambition is discarded, and the work is performed detachedly. In this case, whatever be the result - in one's favour or against - nothing is really lost. One's peace of mind is retained and at the same time there is an awareness of the need to put in a greater involvement in the action.

But before going any further, we must outline the nature of Detachment as it exactly is. If Detachment is even taken to mean a lack of interest in the work one is performing, the idea is horrifying. For that is just what it is not. Modern Indian philosophers like Swami Vivekananda and Mahatma Gandhi have strongly asserted that Detachment is not freedom from action but is only freedom in action. While this, as we have already seen, implies that Detachment is

not cutting oneself off from work and responsibility (freedom from action), it means, firstly, that a person is free to choose any profession or calling of his choice, and secondly and more significantly, that although he performs this work in all sincerity he is free of any ties of attachment to the fruits of his labour (freedom in action). All things considered, therefore, Detachment can at best be described as a DISINTERESTED INVOLVEMENT in one's avocations. The phrase " disinterested involvement " may seem paradoxical, but it is only apparently so. To be disinterestedly involved in something is not the same as to lack interest in it. One can never lack interest in anything when one is involved. However, it is the involvement which is of a disinterested nature, which really means that one is indifferent to the end result and not indifferent to the work itself. Whether the end result is now in one's favour or not, he is the least affected and continues to work as normally as before. To put it differently, one is preoccupied with one's work and spends one's time performing it, and in this sense is ' involved ' in it. But at the same time, he does not have his mind on the fruit of his actions, and in any case the fruit is not the cause of his involvement, and in this sense he is ' disinterested '.

A living example to illustrate this concept is the Calcutta - based Albanian - born nun and Nobel Prize winner Mother Teresa. Some people argue that if Mother Teresa was not ambitious, she could never have won the Nobel Peace Prize. But those who know her closely, know for certain that worldly honour and fame never attracted her, and when she came to Calcutta to serve " the poorest of the Poor " it was simply because she recognized this to be her true vocation, made by a " call of conscience " that

came to her during a train journey from Calcutta to Darjeeling. Once she began her work, it was a total involvement in it that kept her going and made the world aware of her altruism and confer her with honour. But her involvement was disinterested in that she was not triggered off into doing her work by any extraneous considerations of fame, wealth and the like, and this is atleast evidenced by the fact that she is not at all publicity-conscious, but on the contrary, tries to avoid the Media. Thus it was not a burning desire for fame or wealth (ambition) that brought her the Nobel Prize, but on the contrary a sheer and total involvement in her work.

By virtue of its not leading to suffering on the one hand, and temporary, illusory happiness on the other, Detachment is therefore the most conducive state to attain peace or the Lasting Happiness that scriptures speak of. Since the detached performer is totally oblivious of the end result, it also creates in him a single-mindedness of purpose, which is to work and only work, and this constant practice, minus the distractions of looking forward to the end result can ultimately help him reach the state of Perfection.

Think of the state of mind of a person who is deeply attached emotionally, to the fruits of any activity he is performing, but whom the fruits are constantly eluding. Continuous disappointment will cause a series of "heart-breaks" within him. In his scheme of things, the fruit is always associated with something good, for unless it is good according to him, he will never desire it. For example, if a man works very hard as a part-time salesman because he wants to use the income to buy a cassett-recorder, both the money and the cassett-recorder are associated with goodness in his scheme of things. But with the fruit constantly eluding him, he soon comes to believe that all that is good is not for

unlucky and unfortunate people like him, but is only for others. He thus becomes a pessimist, and if this is stretched a degree further, it can also convert him into a rebel and make him revengefully swear that with the good things constantly eluding him, he will take a course that is quite opposite to goodness for the rest of his life. Thieves, murderers and dacoits are all known to have had some deep-rooted desires, which, because they could not be realized, turned them into rebels who threw overboard the moral path.

If cultivating moral values is a worthwhile end, Attachment is positively harmful for the pessimism it is capable of generating, and ultimately leads to aggressiveness. If every action was sure to bear the desired result, the situation might have been different, but with the results of any activity being so chancy, both moral virtue and peace of mind are miles away from the individual who makes himself a slave of Attachment.



MAN IN COMMUNICATION

Moti Lal Pandit.

The mystery of man's being discloses and expresses itself in terms of his historical facticity, that is, man as an historical being is what he is in terms of his history as a being grounded in history. Man, therefore, cannot be divorced or separated from the living context, and that means from his history in which he finds himself at a given moment of time. Being located in space-time structure, and therefore in the heart of finitude, man exposes himself to that which is, metaphorically speaking, of the realm of non-finitude, that is, which is of the nature of transcendence. It is this movement of exposure towards the transcendent, which is characterised by communion, that is the ground of his being as an ontological reality in terms of which, through relationship and communion, man's self-understanding as a creature of finitude takes place.

Man's being-in-the-world has to be seen as an existential reality in which there is an inner urge towards transcendence and therefore towards communion, and this transcendence is made tangible when man enters into a

dialogue of relationships. To be man fundamentally and basically means to be in dialogue, to be in communication, and thereby be and be at all. The problem is not: to be or not to be. The problem is: how to be. In other words, it means how, through self-revelation and self-disclosure, man realises his possibilities as actualities in time and space as a dialogic being.

However, the contemporary situation seems to be in a process of de-ontologising man's reality precisely because he is no more seen as a being moving in a dialectical movement of finitude and transcendence. Man is viewed as a being who can be analysed in terms of measurement, which is a reductionistic approach and interpretation. It is this reductionistic orientation which is responsible in negativising the historical awareness of human consciousness. This empirical approach has its own axiological semantic which is characterised by a technocratic outlook. The historical situation of man, therefore, is such in which the awareness of the continuity of consciousness encounters negation at such levels of being which are necessary in recognising man as a being-in-the-world.

Man as a being-in-the-world lives in the community of beings, who too are in search of meaning in the context of their history, and this search is directed towards communion in terms of a dialogic relationship. It is this dimension of man, that is, man as a being who communicates, needs to be realised in any interpretation of human situation.

As we have already said that contemporary situation is of dismal nature for the simple reason that communication is treated in technocratic evaluation than in terms of relation-

ship; it is therefore necessary to look at man not just a human *individum*, but a being who possesses humanity (*humanitas*). If man's humanity is judged in terms of mere empirical data, we are thereby viewing nothing more than a mass matter. This interpretation negates man as a being who lives in a community of men. In other words, it means that man's being as a mode of existence in the world, his cultural perceptions of reality, his being as a historical reality, are interpreted nothing more nor less than an accident necessitated by chance. It is this type of interpretation or understanding or variants of it which are hovering over the contemporary historical situation. If this type of interpretation is allowed to perpetuate itself, there will be a time when the human soul will experience the abysmal pain of alienation at every level of his being. The technocratic outlook is invading at such a speed which, if not checked, is going to destroy the human soul not only as a historical reality, but as a human reality. This malady was long before diagnosed by Pascal when he cried in despair that the infinity of spaces is frightening, and later we find Dostoveski, Kierkegaard, Nietzsche expressing this same pain and agony of nihilistic demons which perverted the meaning of dialogue and communion. If this nihilism, in the form of scientism and technology, is allowed to penetrate itself more deeply into the human psyche, we will be having a nihilism of Hitler or tribalistic barbarism which Wagner's music expresses in its formidable dimension. It will be a process in which transvaluation of values is bound to take place.

Keeping this contemporary context in view, a new methodology of hermeneutics of communication is needed in terms of which, in the context of our historical reality, a critique may be offered of the ghosts of technology which are de-

historicising man's reality as a being who is engaged in the historical eschaton of communion. We are living at such a juncture of time in which conflicting and opposing movements and ideologies, in the form of art, philosophy, science etc., are making an invasion upon our societies which not only undermine our historical roots, but lead to a situation of estrangement of our beings, both as individual and societal beings. This alienation results in making us strangers in our own milieu. Therefore, what is needed is an orientation in and through which we are able to evolve an existential penetration, through various media, into our societies for a future in terms of which human possibilities by projecting them in the present towards the future, become realisable in the context of a given situation as an historical facticity.

Man, as a contingent being in the process of history, is a mystery wrought up in the riddle of finitude and transcendence. As a creature of finitude, man always tries to transcend the contingent limits imposed upon him by space-time structures, and thereby tries, in the context of his situation, to decipher the ultimacy of reality in terms of symbols and signs. Seen in this perspective, man cannot be separated from his historical reality, as history is not something which is outside of man's consciousness; rather man's being is in it. It is through history that man experiences the presence of that which is of the nature of *mysterium*. In other words, history as a creative aspect of man's personhood is fundamentally constituted by a hypostatic union, that is, it is a movement towards communion, and therefore towards communication. It is in this movement of communion that the significance and meaning of communication are realised.

Communication as a term has the same root which the word communion has. Communication does not simply mean to pass on information or knowledge of things which has to be stored up in the human individuum; it means to be in communion with, that is, it has an ontological significance. It is very unfortunate that the idea of communication has been interpreted in a semantic which is reductionistic in orientation and not ontological or axiological in intent or content. Unless we remedy this situation, our hermeneutic of communication will always be characterised mainly by an empirical approach. If this line of thought is followed to its end, we will not be far off the point when the machine will in command, and the context of communication as a mode of relationships will be relegated to the point of oblivion. It is this opaqueness which will be a *not* in the human historicity.

History as a mode of being is ontologically constituent of man's being, and therefore not separate from human consciousness. History may therefore be said to be the text of communication, and its historical facticity may be termed as context. In its textual and contextual aspects the communicator just does not have to fill a gap in consciousness. Man is what he is because he intends to be what he is in terms of his history. And it is this intentionality of consciousness which projects itself towards that which is other than consciousness; and this projectivity realises itself in the form of human creativity. It is this creativity which is an inner movement in man, within the context of history, towards dialogue. Man in history expresses himself in his hypostatic dimension as a creative movement, through transcendence, towards communion. This transcendence is

the manifestation of what it means to communicate. It means that the vertical and horizontal, transcendent and immanent dimensions of being and becoming bisect each other in the process of history; and the point at which the two meet is the point of convergence or communion. In communication the most important aspect is that there should be convergence between the textual horizon of consciousness and the contextual horizon of history. It is a type of hermeneutics which is needed to be employed in all forms of human communication.

Communication as communication reflects the reality of relationship as a mode of humanization whereby the process of transcendence and immanence is allowed to be actualised, not as a finished product but as a continuous process of possibilities in the finitude of history as a creative expression of being and as a movement towards communion. Communication therefore *must be communication and not information.*

Communication is a hermeneutic, in the context of space-time, and in terms of which the communicator, by making himself *available*, responds to the *address* of the *other* in the form of a *call*. Communication is, therefore, characterised by *availability* and *response*. If these two basic elements are missing, the significance of communication is lost. What is, therefore, needed is that the horizon of that which is being interpreted must converge, in the context of which communication is being made, with the historical consciousness in the form of *availability* to the *address* of history as a call. In other words, it means that the continuum of historical consciousness needs to be contextualised in the context of that horizon in which we live; it is then that communication

takes place.

Therefore :

- (i) that the communicator must be *available*, which means to be incarnational in perspective. It means that the communicator must incarnate himself in that in which he is existing and communicating;
- (ii) that the communicator, while communicating, must communicate in terms of dialogue, in which there is an encounter and convergence between subject and subject. It is in the process of dialogue that one becomes available to the address of the other, and
- (iii) while communicating, it is necessary to keep in mind that communication has to be in the context of history. In other words, communication must be contextual, and therefore interpretative in orientation.



BUDDHISM AND GOD

*Dr. N. G. Mahadevappa,
Department of Philosophy,
Karnatak University,
Dharwad.*



It is said that Buddha was not only himself indifferent to the metaphysical discussions but also positively discouraged his disciples' tendency to indulge in such discussions. Anyway this has given rise to the widespread belief among the non-Buddhists of India that the Buddhists are atheists. It is true that the early Buddhists did not believe in and worship God. But when the Buddhists became divided on philosophical and religious issues we see a marked change. The unorthodox Hinayanists began to regard Gautama Buddha, the historical person, not as a human being with some unusual spiritual gifts, but as a God superior to men and other gods (drvatideva). Yet these Buddhists were polytheists in a sense. Because they did not worship Buddha alone, but many other gods besides him. Nor did they define the relation between Buddha (the God) and the worshippers of Buddha as the monotheists normally do.

The Mahayanists (whether Madhyamikas or Vijnanavadins) were neither polytheists nor monotheists, but monists. They, like the Advaitins (i.e., followers of Sankara) define the world as an appearance, and the reality as that which is beyond the four categories (catuskoti-vinirmukta), viz, existence, non-existence, both and neither. To accommodate human thought and expression it is called *Dharma-kaya* (Essence-body or Law-body) or *Svabhava-kaya*.

Though the ultimate reality which is beyond spatio-temporal conditions and categories of human mind, does not undergo any modification "yet he (*dharmakaya*) may assume all and every form, whether of a Brahma, a god, or a monk, or a physician, or a tradesman, or an artist; he may reveal himself in every form of art and industry, in cities or in villages: from the highest heaven to the lowest hell there is the *dharmakaya*.

The process does not stop here. Some of them realise that the description of the ultimate reality in negative and impersonalistic terms usually does not cater to those whose path is not wisdom. To them terms like *dharmakāya*, *sūnyatā* and the rest of the synonyms spell like vacuous syllables, and fail to rouse the feeling of awe, wonder and devotion which are the essential marks of a religion. If such an abstract entity - whatever its metaphysical value - is to acquire any religious significance, it must be brought down from its metaphysical tower and made easily accessible to the faithful. In other words, the naked absolute must be put in cloths of religion.

As an answer to this need they were forced to coin a theistic philosophy in which the Buddha who died at his

eighty, not only becomes ageless God, but a God, who, like Kṛṣṇa of the Bhagavadgita, assumes the forms of many different Buddhas in order to uplift mankind. Profuse growth of theological, mythological and philosophical literature was a necessary by-product of this new turn.

This does not mean that the Buddhist mythology and theology and philosophy did not have the tendency to deify the Buddha. In fact this tendency was there already in early Buddhism. According to *Samyutta-nikaya* (III, 120) Buddha declared : " what is there, Vakkali, in seeing this vile body ? Who so sees *dhamma* sees me; who so sees me sees *dhamma* ". *Sutta - nipata* (455-56), *Majjhima - nikaya* (I, 487-88), etc., are all of the same opinion that the Buddha in flesh and blood is not the real Buddha, but only an incarnation or an appearance of *Dharma* (or of *Dharmakāya* of the Mahayānists). Centuries before the rise of Mahayāna the Mahāsāṅghikas (opponents of Therāvādins or Elders) regarded " everything personal, earthly, temporal and historical as outside the real Buddha who himself was transcendental, altogether supramundane, ... was all - powerful, infinite and eternal. In this way the Buddha became an ideal object of religious faith. While on the one hand intent on glorifying the otherworldliness of Buddha, the Mahāsāṅghikas at the same time tried to increase the range of his usefulness to the ordinary people. The Buddha has not disappeared into Nirvāṇa, but with a compassion as unlimited as the length of his life, he will until the end of time conjure up all kinds of forms. ... "

Anyway the Mahāyānists' attempt to personify the transcendental reality has resulted in giving rise to two concepts - the concept of *Avalokiteśvara* and concept of *Prajñā* or *Prajñā-*

paramitā: when the *Dharmakāya* or the transcendental reality is personified as a masculine being, it goes by such names as Adibuddha, Manjusri, Avalokitesvara, Vairocana, etc.; when the same reality is personified as feminine deity, its name is Prajñā or Prajñāpāramitā. Both Ādibuddha and Prajñā are conceived as possessing unlimited energy or *śakti*.

Adibuddha as God

The Nepali Buddhist call themselves Aisvarikas (believers and worshippers of personal God), because they worship Ādibuddha (personified Dharmakāya) as Īśvara (personal God). The *Svayambhu - Purāṇa* (p. 56) describes Ādibuddha as Ānadibuddha (beginningless Buddha) Paramādī Buddha (first or original Buddha), Svayambhū (self-existing), Svayambhu - natha (self-existing Protector).

One may argue the *Svayambhu - purāṇa* was written much later than crystallisation of the Mahāyāna schools. But the *Saddharma - puṇḍarīka*, the *Linkāvatarā - Sūtras* and the *Prajñā - pāramitā* books like *Astasahasrika*, which are the oldest basic texts, supposed to have been written before Nāgārjuna (cir.200) clearly indicate an attempt to show that Gautama was only an incarnation of 'Ādibuddha'. Though not all of them use the name Ādibuddha the frequent use of the epithets like 'īśvarasavaloke' 'Maheśvaro' or 'Sarvadharmavaśavartin,' 'Svayambhū' 'Lokapita' (father of the world) existing from eternity 'Sarvajña' leaves no doubt in the reader's mind that they refer to Ādibuddha or God.

Whenever his children go off the religious track i. e., whenever there is a need for the uplift of religion, he condescends to the earth as a Tathāgata or a bodhisattva. He does this only out of his unfathomable love and

compassion (*mahākaruṇa*) for the men who are his children. However, his appearance by his magic power as a man born, liberated and extinct has the duty of teaching mankind to follow his method and course of *Nirvāṇa* - attainment. He is also Dharma - rāja i. e., he, like Yama, punishes the wicked and rewards the virtuous.

In addition to the mention of his above great qualities a mention also must be made of his two-fold magic-power, creation and *virāṭrūpa*:

While in the Hinayana and Mahayana schools the creative power belonged to Avidyā or vāsanā, here it belongs to Adibuddha. Like God of any Hindu School he is not a creator in the Christian sense of the term. The world is eternal and creation means only its manifestation or perceptibility. Sometimes Adibuddha is spoken of as merely creating by his magic - power his own disciples and gods, some other times, by his contemplative act (*dhyāna - sakti*) five Dhyānibuddhas. These have the power of creating the physical universe. Since Śūnyatā is universal, and impersonal it cannot be conceived as creator and the act of creation is always attributed to a personal God. This means that Ādibuddha as an embodiment of Dharmakāya's power manifests not only the Dhyānibuddhas and Dhyānibodhisattvas but also the world. To say the same thing in Hindu phraseology, Ādibuddha is sakti which bring into play the variety of things.

Adibuddha is identified with Manjuśrī. He is the embodiment of *Sarvajñatva* (omniscience) or wisdom (*Prajñā*) whence the Buddhas in flesh and blood emanate. His attributes in iconography are sword in his right hand and

the book of Prajñāpāramitā in the left. His sword is symbolic of his power to dispel ignorance and the book is symbolic of his power of wisdom which he offers to his devotees as an aid to *Nirvāṇa*.

Some icons of Mañjuśrī show him as having four heads and as having Sarasvatī for his spouse. Nāma - Saṅgīti calls him *dharmadhātu*, element of existence. These descriptions at once remind us of the Hindu god Brahma, Sarasvatī's husband, who also has unlimited power of creation.

The above three aspects of Adibuddha (or Mañjuśrī) confirm the idea that the power to create the world rests with him, not with Dharmakāya, the Absolute. He is Dharmakāya's masculine power embodied.



The Concept of Maya

A viewpoint

Dr. (Miss) S. H. Divetia
Reader in Philosophy
Faculty of Arts
M. S. University of Baroda
BARODA - 390 002.

अव्यक्तताम्नी परमेशशक्ति
रनाद्यविद्या त्रिगुणात्मिका परा ।
कार्यानुमेया सुधियैव माया
यया जगत्सर्वमिदं प्रसूयते ॥

वि. चू. (११०)

Máyá is indescribable, it is the power of the Lord, it is full of three Gunas, it is pure, it is called absolute power on account of its effects. It is known in its true aspect only by a man of pure intellect. This world is 'created' because of this nescience only.

सन्नाप्यसन्नाप्यभयःत्मिका नो
भिन्नाप्यभिन्नाप्यभयात्मिका नो ।
सागडाप्यनगडा ह्यभयात्मिका नो
महाभुता ऽ निर्वचनीयरूपा ॥

वि. च. (१११)

It is neither real nor unreal. It is not a separate entity nor non - separate entity. It is not both or either. It has no part or standpoint. It is extraordinary and it is anirvachaniya (indescribable).

शुद्धाद्वयब्रह्मविबोध नाश्या
सर्पभ्रमो रज्जुविवेकतो यथा ।
रजस्तमः सत्त्वमिति प्रसिद्धा
गुणास्तदीयाः प्रथितैः स्वकार्यैः ॥
वि. चू. (११२)

Maya is destroyed when knowledge of Brahman dawns, Knowledge of Brahman means knowing the essence of Brahman. This Brahman is non - dual, it is indescribable on account of rope - snake nyaya. We can know the real nature of Brahman on account of well - known qualities of Maya, namely Sattva, Rajas and Tamas. Maya is known (through its functions).

It is doubtful whether these well known verses from *Vivekachudamani* are by Sankara or not. I have quoted these verses to show that Maya is not an entity. It is a functional concept. It is known by its effect only. It is a workable. functional concept - that is what this article aims to prove. Instead of asking the question what is Maya? We should ask the question, what are the features of the world which make us regard the world as Maya?

‘Vivekachudamani’ goes on to say :-

विक्षेपशक्तीरजसः क्रियात्मिका
यतः प्रवृत्तिः प्रसृता पुराणी ।
रागादयो ऽस्याः प्रभवन्ती नित्यं

दुःखादयो ये मनसो बिकाराः ॥

वि. चू. (११३)

Māyā's power of projection (vikshepa) is due to quality of Rajas. Māyā is always active, effective. Because of Rajas Guna of Māyā we have modifications of the mind eg. joy, sorrow etc.

कामः क्रोधो लोभदम्भाद्यव्यूहाः

हंकारेण्यमित्सराद्यास्तु घोराः ।

धर्मा एते राजसा सम्प्रवृत्ति

यस्मादेषा तद्रजोबन्धहेतुः ॥

वि. चू. (११४)

Māyā's power of concealment is due to guna of tamas. We are in wheel of Sansara because of this guna of Māyā. Because of this tamas guna power of projection also begins.

सत्त्वं विशुद्धं जलवत्तथापि

ताम्यां मिलित्वा शरणायकल्पते ।

यन्नात्मविम्बः प्रतिबिम्बितः सन्.

प्रकाशयत्यर्क इवाखिलं ण्डम् ॥

वि. चू. (११९)

Pure Sattva guna is comparable to pure water. It is mixed with Rajas and Tamas always. That is why we wander in the labyrinth of sansāra. The flame of Atman is reflected in Sattva. With this we know the whole psycho - physical world.

विशुद्धसत्त्वस्य गुणाः प्रसादः

स्वात्मानुभूतिः परमा प्रशान्तिः ।

ततिः प्रर्षः परमात्मनिष्ठा
यथा सदानन्दरसे समृच्छति ॥

वि. चू. (१२१)

The guṇas of pure sattva are cheerfulness, self-knowledge, supreme bliss, satisfaction, joy, faith in god etc. It leads us to Ānanda.

In this way these verses of Vivekachudamani show us the nature of Māyā. *Maya is known by its effects only* (That is why I regard it as functional concept) Māyā, Avidyā, Ajñānā Adhyāropa, Anirvachaniya Vivarta bhrānti, bhrama, namarūpa, Avyakta bijashakti, Mūlaprakriti are its synonyms which are recognized by the śāstrās.

There are two views whether Māyā or Avidyā are synonyms. Sankara regards them as synonyms. He considers its two aspects as Āvarana (concealment) and Vikshepa (projection). One is positive and the other is negative.

Others consider them different. Māyā is called positive and it is non-different from Brahman.

Avidya is negative. It is ignorance and without any essence. Māyā is an adjunct of God whereas Avidyā is adjunct of Jivā. Māyā is objective, other-regarding whereas Avidyā is self-regarding, subjective.

This is the essence of Advaita vedanta. Brahman alone is the truth, the world is unreal. Brahman and Atman are non-different. This world is due to Māyā. Various kinds of jiva are deluded, due to Avidyā and Ajñāna. Jivas consider themselves to be different from Brahman.

Some anhankari jivas consider themselves different

from the world and become neyetic. They imprison themselves in the wall of the age. They lose sense of Reality at empirical level. Yogic trance is at non - empirical level. Therefore loss of knowledge of surroundings is not insanity. Thus Maya causes actions and reactions. Just as a rope is mistaken for the snake, this Brahman is seen as of many forms. When knowledge dawns Avidya vanishes. This knowledge is above samvāda. It is aparokshajnana, it is integral intuitive knowledge.

Sankaracharya describes Māyā or Avidyā in the following terms. :-

1) Like Samkhyashastra's prakriti. Māyā is physical and natural whereas Brahman is non - physical and non - natural. But Māyā does not have separate existence like prakriti as described by Samkhya.

2) Maya is a bījashakti. It is not absolutely different from Brahman and is different also. The relation between Maya and Brahman is unique. It is known as tadatmya. It is not a complete Unity and it is not unreal either. It is neither real nor unreal. This namarupa jagat is visible as an appearance only.

3) It is beginningless. This proves ajativada. We can never say that the world arose at this particular place at this particular time.

4) Maya is positive. It is not real. Maya is positive, because this world *appears* because of Maya. It is not complete truth because it is destroyed as soon as knowledge dawns.

5) Maya is anirvachanīya. It cannot be defined or described. It is, it is not, and it is both. It is not, because it is not

different from Brahman. It is, because We have appearance of Brahman. It is not true because when knowledge dawns it vanishes. It is, because so long as it exists, it is real. It is not sat because it does not make Brahman full of attributes. But it is real to some extent, because we have at least illusion of the world and so long as illusion lasts it is real. It is neither real nor unreal as it is an illogical combination.

6) Māyā is an appearance only. It is only a functional concept. It is vivarata.

7) Māyā's essential nature is Adhyasa. It is illusion on account of shell - silver nyāya and rope - snake nyāya. It is a superimposition (Adhyasa) of one thing over another. It is Mithyājñāna or Ajnana. It is jnanashraya. It is removed by absolute knowledge. When vidya dawns Avidya vanishes just as when a rope is seen as rope then illusion of snake disappears.

8) Its locus and object is Brahman. But Brahman is untouched and unsullied by it. It is ungraspable, Just as a magician is not deluded by his own magic or just as sky is not touched by its cloud-colour, similarly Brahman is untouched by Maya.

It is impossible to believe in Advaita Vedanta without the doctrine of Maya. Because modern symbolic logic proves that old Bradleyan monism cannot be defended. Modern logical theory, 'Theory of types' rules out monism. If we describe this world by propositions only it is absurd. "All is an illegitimate totality" (Russell).

The logic of vedanta is unique. It believes in 'neti neti' method. But this neti neti method is different from formal theory of negation of Wittgenstein.

Vedantists by means of Adhyāropa and Apavāda method tried to find out supreme truth. But they cannot prove one entity. The only real proof of Brahman is śruti.

Maya is not an entity. If at all it is an entity, it is an inconsistent entity. We get Adhyāsa due to superimposition. We see before us one thing in place of another thing due to Adhyāsa. This rope is seen as a snake only so long as illusion lasts. It is only an unfortunate truth that man is known to have died due to an illusion, due to fright of snake. So illusion is real so long as it lasts.

The attributes of Anātmāt are superimposed on Ātman. This superimposition is due to Ajnana. Apavāda or negation tries to grasp the real essence of an object. Just as mirage is negated and we say 'we know the desert'.

Modern linguistic philosophers recognize the fact of illusion. But linguistic philosophy says we must discriminate between facts and interpretation of facts. Facts simply are. Mistake arises when we try to fit them into propositions. Truth and untruth are relevant in propositional language only.

Vedantists recognize Avidyā, Ajnāna, Prakṛiti and Maya as synonyms.

Māya is recognized in Rīgveda and Svetasvatara Upanishad.

मायांतु प्रकृति विद्यान्मायनं तु महेश्वरम्
तस्यावयरभूतैस्तुन्याप्तं सर्वमिदं जगत् ।
यो योनिं योनिमधितिष्ठत्येको
यस्मिन्निदं सच्च विचैति सर्वम् ॥

This is the belief of Upanishads.

Modern Science supports Maya theory because contradictory ideas are involved in the general atomic (physical) theory. We arrive at matter by neti neti method. By anti-matter we arrive at matter. Matter is chunk in space - time, says relativity physics. Therefore Mayavada is supported in quantum physics.

Moreover we know that position and velocity of an atomic particle cannot be determined at the same time. This is the principle of indeterminism in Heisenberg's theory. Mayavadins would call it inexplicability (Anirvaachaniyata). Moreover we have the phrasa - Matter disappears. What we observe are electronic effects. We do not know whether matter exists or not between orbits. We know only jump from orbit to orbit.

Linguistic philosophers would argue that it is not universe that is indeterministic. It is physics that has become indeterministic. So they conclude that the whole controversy is irrelevant to morals and metaphysics.

Instead of asking the question 'what is Maya?' we should ask the question what are those features of the world which make us regard the world as Maya.

In conclusion, I would say that Mayavada is established in modern physics in the fact that we are forced to use metalanguage in the statement of our theory. And Mayavada reappears in the attempt of relating metalanguage to object language, Godel's proof in pure logic, quantum physics in philosophy of physics, the problem of transmission of sanskaras from Genes in genetic theory, problem of primitive unconscious in psychiatry, the problem of verteschen in sociology, problem of extra - sensory perception and survival

of soul in para psychology, the disease of cancer in medicine are all unsolved and some of them are unsolvable problems of science. When cosmos is divided into various departments of study there always exists a remainder in the division. And this remainder is exactly what we mean by Maya.

A simple fool can be taught; but a learned fool is incurable,. His excessive egoism and selfishness make him too arrogant to listen and to learn from anybody. He might have read the scriptures and other books, and therefore might excel in preaching verbal knowledge about God; but in practice, he would neither believe in anything nor do any 'Sādhana' such as meditation or prayer; nor would he hesitate to root out the faith of others in God. A learned fool, thus, is more dangerous to the society than a simple one.

-- Dasabodha

ADITYA HRDAYAM

A STUDY ❀

Dr. C. L. Prabhakar

I



here are several aids to overcome difficulties.

Religion takes the responsibility of providing solace to the worried and help them to outwit the unpleasant situations. Vedic religion started giving means to the people to encounter the problems of life. That is maintained by every religion that followed and rose after vedic religion. In Veda we have several hymns which are helpful to acquire triumph over enemies. For example, the manyusukta of RV may be cited. Especially that is recited with firm faith when the King sets out himself for war or calamities befall in his country.

After Vedas, the epics and puranas continued such responsibility of providing solace and measures to overcome difficulties. Ramayana and Mahabharata are the two sacred

books in our religion. In Ramayana, Aditya hrdayam occurs. This stotra helped the great warrior Rama to kill his enemy Ravana. It is highly potential enough to produce that effect. Adityahrdayam is a complete work by itself in a sense it contains the *mantra*, *tantra*, *prayogapaddhati* and *phala*. Agastya is the seer who initiated Rama. Rama was the devotee and the receipient of the upadesa. Aditya was the Lord. When proper observance followed, Aditya - the deity appeared before Rama and blessed success to him who became ready to fight with the enemy. A suggestion is thrown thereby that a combination of right preceptor and right student and proper observance results into *Sākshātkara* of the deity under worship.

Adityahrdayam is meant to be employed, both in the form of worship and japa, the meditation. Worship involves respect offered to the deity in several words. *Japa* is the concentration of mental energies upon the deity, involving the picturisation and visualisation of the deity under consideration.

Adityahrdayam is a hymn to Aditya containing relevant epithets which inform the greatness of the deity specially capable to outwit the war situations. It means the heart of Aditya meaning further the secret way of worship which immediately pleases the Lord.

It could be divided into three parts viz. Agastya's arrival at the time of Rama's fatigue at the battle with Ravana when he was gripped by the worry, how he can kill his enemy who was a problem in the fight.

Agastya has been a mentor to Rama. Before he entered the forest - life, Rama took counsel from Agastya

and also received several new astras which shielded him well to be successful in his vanavasa. When a final crisis arose in the mind and life of Rama the same seer as an able mentor appeared in order to give a final protective and defensive measure to Rama and that was Adityahridayam. Earlier the same seer had given *Brahmastra* to him. Now he gives yet another powerful means viz. Mantra which made that brahmastra doubly powerful to hit its target with certainty and without fail. In fact Rama employed *Brahmastra* after Adityahridayam. That missile in fact silently did its job and came back to the quiver of Rama.

Looking at the character of this hymn, it may favourably be compared with *Bhagavadgita* which arose out of a crisis for Arjuna in the Mahabharata war.

Adityahridayam is found in the one hundred seventh canto of the Yuddhakanda of Ramayana by Valmiki. The title of the canto is mentioned by the text itself as "We note adityahridayam punyam". The context is fascinating. Wholly the kanda contains one hundred thirty one cantos. The context further may be described as in Valmiki Ramayana.

Rama tried his arrows upon Ravana, his enemy. He fought with his enemy incessantly, day and night together. Rama was tired. Equally was Ravana. Looking at the plight of Ravana, his charioteer turned the chariot away from the battle field. Ravana grew angry upon the *Rathacoduka* and rebuked him for that action. He charged: "You are bribed by the enemy and hence your impertinence to me in the battle". Then the charioteer replied patiently, "I have not been bribed by the enemy. I am not disobedient to you. But due to the reason that you are awfully tired as well as the

horses of the chariot, I turned the chariot away from the battle ground'. Ravana appreciated the ingenuity of his driver and complimented him after gifting away his gold ornaments as a token of his happiness and appreciation.

Exactly at the fight, Rama employed Brahmastra being reminded of its timely use and function by Matali, the divine charioteer. Brahmastra is originally created by Brahma himself. It is otherwise also called as '*Paitāmahastra*'. This *Astra* was originally given to Rama by Agastya himself. It is known to have brilliance resembling the brilliance of *Aditya* himself (*Krtam bhāskarvarcasam*). Rama employed it. Valmiki says: "*abhimantrayatatorāmah maheshum mahābalaḥ ved-proktenu vidhinā samdadhekārmuke bali*".

II

The Lord *Āditya* has been described in this hymn. The *mahat* and *prabhava* of that God is narrated in several words to impress the deity's suitability for a crisis that Rama faced. *Aditya* has been identified with several known puranic deities like Brahma, Vishnu, Siva, Rudra etc. He is taken as the very embodiment of all gods in the mythology. Let us describe below the personality of *Aditya* as described by Valmiki in this hymn.

Basically in Hindu Mythology deities are viewed as anthropomorphic. As a result what is true of God in the aspects of personality is true to the greater human personality. The poet adhered here to the vedic scheme of figuring a deity in body and personality.

Out of 31 slokas of the hymn, there are 19 slokas dedicated to picturise the God. Valmiki shows a slight change in the phase of the mythology of *Aditya*.

Aditya is a prominent vedic deity in the Veda. All other vedic deities like Agni, Rudra, Prajapati etc are ennobled of their *mahat* as they are identified with Āditya. Here in Ramayana, Aditya is identified with several popular deities. Thus the height of the personality of Aditya is lowered a little bit. In fact similar is the fate of several other vedic deities. After all, these deities enjoyed variant stages in the phases of Hindu mythology.

Aditya is born in all beings (*Sarvabhavodbhava*). Aditya is the child of Agni agnigarbhah. He is the son of Aditi. He is Saranga viz born of the Pranava, the 'om' Kara. He bears complexion of gold. He bears also reddish complexion (*pingalah, raktah*). He has golden retas. He bears the ghastly and frightening body (*raudravapuh*). He dwells in hot region (*ātapī mandali*). He is all pervasive.

The deity has twelve forms. Valmiki describes this two times with the expression '*Dvādāsātman*'. Here 'atma' refers to body (forms). All these forms of the sun indicate the known twelve aspects of Aditya.

He devours everything and so Valmiki characterised him as *sarvabhakshakah*. Those who live with body need eat. Aditya is no exception. He traverses in a chariot drawn by seven horses (*sapta sapthih, haridasvah*).

This deity is not different from other popular deities. In fact identifications enhance the mahat of a god; thus he is identified with as many as thirty four deities. He is identified with deities like Brahma, Siva, Vishnu, Skanda, Prajapati, Mahendra, Kubera, Kala, Yama, Soma, Varuna, the Lord of waters, Vasus, Sadhyas, Asvins, Maruts, Manu, Vayu, Agni (vahni), Savitr, Surya, Khaga, Pusha, Tvastri,

Mrthyu, Visvakarma. He is identified with departed Fathers (*pitarah*). He is further identified with the very life of people (*projapranah*). He is the very Agnihoatra. It is a religious rite in Veda where Agni is revered with offerings. Agni is appeased and he acts in favour of the sacrificer. Valmiki finally here identified Aditya with the fruit of the sacrifice (*Kratūnām phalam evaca*). He is the bird of the path of firmament. (*Vindhyavidhi Plavamgamah*). He is also identified with the rain caused by clouds (*ghanavrshthi*). Like Rudra of Veda, Aditya is a God known for contrasts. Thus Valmiki seems to impress Aditya to be not different from the popular puranic deities.

Now his qualities, a feature common to Dehabhājas. The poet portrays these to be fine for Aditya. He is brilliant (*tejasvi*). He is yet brilliant among the brilliant. He has brilliant rays. He is wise (*kavih*) and learned in the three vedas (*rkyajus sāmāpāragah*).

He is brave (*vīrah*), and ghastly (*ugrah*). He is ferocious (*raudrah*). He is god (*devah*) and an eye-witness for the world (*lokasakshi*). He dwells with the beings. He loves and promotes his devotees.

He is the overlord of all those deeds carried out in the world (..... *Krtyanam prabhuh*). He is the overlord of the planets and stars (*nakshatra graha taranamadhipah*). He is the lord of the *Vyoma*, the space. He is lord of the day and the universe (*dinadhipah, bhuvanēsvarah*).

He is jaya, the victor. He is respected by both gods and demons (*devasuranamaskrutah*). He is source of strength to them. This is indeed the definition of the concept of God.

Further, Valmiki adds that this deity is obliged to perform certain functions. He betrays not his devotees. They are mostly protective functions. He wakes up the lotuses (*padmaprabodhah*). He wakes up those who are sleeping (*supteshu jagarti*).

He makes light (*bhaskarah prabhakarah*). He is responsible for the cycle of seasons (*rtukarta*). He causes the day (*divakarah*). He destroys darkness and traverses, piercing the same. He is thus described as *tamoghna*, *tamobhedi* etc. He quells down the cold (*himaghna*) and ungrateful beings. He destroys the beings. At the same time he creates them too (*nasayati tadeva srijati*).

He protects gods and demons and the worlds with his rays. Also those who are in forests and gripped in great fears (*kantareshu, bhayeshuca*) are protected. He secures victory to the devotees. He with his rays performs many functions like protecting, raining (*varshati*) and heating (*tapati*). He likes to be praised and blesses the devotees. Rays are his weapons to help devotees.

He is the friend of waters (*apāmmitra*).

Valmiki thus presents the salient features of Aditya relevant enough to the occasion in the war.

Agastya gives out the method of worship too. He suggests that Aditya should be revered with full concentration and faith. This stotra need be recited three times after due *camana*. This stotra is highly sacred (*punyam*), confidential (*guhya*) and ancient too (*sanātana*). Whereby the antiquity, truthfulness about it are envisaged.

This stotra is kept for viniyoga. It is (employed) to

a tain success over the enemies in the battles and thereby all types of enemies (*sutrus*) could be destroyed. As per veda *sutrus* are of two types viz. *Yosmin dvesti* and *yamca vayam dviṣmaḥ* i. e. whom we hate and who hate us. This is highly auspicious too (*paramamam śivam*) in order to effect all good. It also destroys all kinds of sins both external and internal. It increases the longevity of the devotee. Finally this stotra is the best one (*uttamam*). Agastya confidently declared so.

Rama, a staunch follower of religion too, having heard all about Aditya and the stotra, followed it religiously. He sipped water, a rite for purification. He, looking at Aditya, recited the text three times fixing his attention upon worship. He took hold of his bow, looking at Ravana returning to battle field. Rama concentrated all his energies in conquering Ravana, his enemy.

Looking at Rama, yoked to the task of fighting sincerely, Aditya got pleased. He appeared before Rama and spoke to him that he would kill Ravana in the ensuing fight and cause happiness. In fact Rama became triumphant.

III

From Adityahṛdayam the following points emerge :

1. Aditya is the right deity who contributed to the success of his devotee.

2. For success in war and such encounters with enemies divine support is necessary, however, potential is human effort.

3. Agastya is the supreme acārya and Rama is the best follower. A combination to win the grace of the lord

was a right expediency to impel Aditya to bless the devotee.

4. A brief sketch of the mythology of Aditya from the character of the times of Ramayana is depicted in this hymn and the change in the status of Aditya could be noted.

5. Religion which is a practical subject to people is supported through this hymn. The sense of faith upon stotras of this order is promoted.

6. This hymn guarantees a truth that response from the lord of worship under context is a certainty when Vidhi is adhered. Vidhi included acamana and getting oneself pure to observe the vow (*vrata*).

7. God helps those who yoke themselves to the task of fulfilment of slokas 28 & 29 of the text. Ravi in fact appeared before Rama who got ready for fight on the return of Ravana to the battle field.

8. The style in this stotra is attractive and simple like in the other portions of Ramayana. There is great importance to the arrangement of words and alliteration ultimately contributing to the resonance and pleasantness to the ears. After all this is a part of the *ādikavya*, *namo nama sahasramso adityaya namo namah*.



IMPACT OF BUDDHISM ON INDIAN CULTURE

Dr. V. N. Deshpande



How can a country, desperately trying to evolve into a society committed to the values and ideals of equality and social justice, freedom and dignity to the individual, and peace and friendship with all, ignore the disturbing voice that arose in this land 2500 years ago? The Buddha's voice was not totally suppressed! A grateful nation, when it became free, acknowledged its gratitude, though symbolically, by incorporating the dharmacakra in our national flag the highest tribute a nation can pay to a message delivered through this symbol by the Buddha and his followers. Then the other one we adopted was the lion - capital of Ashoka - the symbol representing the fearless proclamation of dharma to all the four quarters of space.

The theme of the message of the Buddha, and its impact on Indian society and culture has immense contemporary relevance. A deeper objective appraisal of the phenomena involved would, I believe, bring out both the strength and weakness of the teachings in the context of the cultural

historical forces which conditioned the course of the history of Buddhism in this land.

The issue is too complex and a large one. The aim in this very brief article is too modest one. I almost severely restrict myself to the issue of the impact of Buddhism on the later Indian tradition. The view that Buddhism is " an offshoot of Hinduism, perhaps a schism or heresy " or that " Buddha is a maker of modern India " is rejected. It is contended that both in terms of history and contemporary situation such a view is not tenable except in a superficial way.

What is the impact of Buddhism on Indian thought and culture in the later period ?

The impact of Buddhist philosophic tradition on post - 8th century Indian philosophic tradition, in view of what is said earlier, became almost negligible. In the land of its origins, Buddhist intellectual tradition, one may say, without exaggeration almost disappeared. The religious intelligentsia in the medieval and even contemporary India reverted back to the śruti - smṛti tradition but in a somewhat modified form. Philosophically, this tradition, by and large derived its inspiration from the Upanisads, Sutra tradition and the Sādharaṇas. So far as this is true, it meant the rejection of the core of the Buddhist doctrines. Because, this tradition is deeply committed to the doctrine of an unchanging eternal self; the supreme value is sought in a transcendent realm, and it is essentially metaphysical. The primary concern is not the human condition, but the knowledge of the 'ultimate' truth. Surely, all this implied rejecting Buddha's doctrine. One buddhist scholar (Nalinakṣa Dutt) describes Buddhism

as "a revolt against the Upaniṣadic thought and it was the denial of the soul which undermined the belief in the efficacy of the sacrificial rituals and ceremonies." "The fundamental query of almost all Upaniṣads is the nature of the soul and its transmigration from one existence to another. It seems that Buddha deliberately ignored the *Upaniṣads* as in them the existence of the soul is taken for granted while his main thesis was the total denial of the existence of this soul (*anatta*) and through all his philosophical discourses he tried to establish that there could not exist any permanent self unalloyed by worldly impurities. Hence, it is idle to say that Buddhism issued out of the *Upaniṣads* and was a phase in the evolution of *Upaniṣadic* thought" (9 : 115 - 6). With the revival of the ancient vedic - upaniṣadic tradition, all this buddhist philosophic heritage went.

There is a view widely held by several scholars (V. A. Smith, Radhakrishnan, Barna, Bagchi, R. C. Muzumdar, R. C. Mitra and Sylvan Levi etc.) that the so - called decline of Buddhism in India is nothing else but a "gradual, almost insensible, assimilation of Buddhism to Hinduism (5 : 322 - 3)". The sort of reasons put forward for the "assimilation" theory to illustrate would be; the disapproval of animal sacrifice; relaxation of caste rigidities; the organization of the maths on the lines of the Buddhist sangha, by Śankara and this later was followed by other religious sects etc. Radhakrishnan goes a step further and says that Buddha was hardly announcing a new religion: "The Buddha did not feel that he was announcing a new religion. He was born, grew up, and died a Hindu. He was restating with a new emphasis the ancient ideals of the Indo - Aryan civilization" (2 . ix).

These are the views of the scholars. It may, however,

be fruitful to consider the views of those who themselves have influenced the course of recent India in a big way. I have in mind, Gandhi's appraisal of the Buddha and Buddhism. Gandhi's views are interesting and worth stating. He describes Buddhism as a "mighty reform of Hinduism (4 288)". Buddha is "one of the greatest preachers of peace. The gospel of the Buddha is the gospel of love (4 : 292)". Gandhi reinterprets *nirvana* in his own characteristic way: "Nirvana is undoubtedly not utter extinction. So far as I have been able to understand the central facts of Buddha's life, *nirvana* is utter extinction of all that is base in us, all that is vicious in us, all that is contemptable in us. Nirvana is not like the black dead peace of the grave, but the living happiness of a soul which is conscious of itself, and conscious of having found its own abode in the heart of the Eternal (4 ; 296)". He goes on to say that the great contribution of the Buddha lies in his exacting and deepest regard for all life. Gandhi also stresses the total lack of authoritarianism and dogmatism that characterized Buddha's outlook and teaching and formulates this perspective in the words: "Don't believe implicitly in what I say. Don't accept any dogma or any book as infallible (4 : 299)".

Gandhi in line with those who held the assimilation theory, described Buddha's teachings as "integral part of Hinduism". "..... What passed under the name of Buddhism might have been driven out of India, the life of Buddha and his teachings were by no means driven out of India". It is my deliberate opinion that the essential part of the teaching of the Buddha now forms an integral part of Hinduism. It is impossible for Hindu India today to retrace her steps and go behind the great reformation that

Gautama effected in Hinduism. By his immense sacrifice, by his great renunciation and by the immaculate purity of his life he left an indelible impress upon Hinduism and Hinduism owes an eternal debt of gratitude to that great Teacher (4 : 293-4) ”.

This indeed is the highest tribute paid to the Buddha by one of the tallest men of our times ! But, it may still be worthwhile to examine a little more closely the claims made in the above formulations.

The Mahatma, the great humanist he was, was inspired by Buddha's primary concern with the human condition. Buddha's life itself was an exemplar to what he preached and taught. How to overcome misery and suffering ? Subjectively, it implied an intellectual awareness of Man's condition in intellectual terms and relate these to the practical task of enabling men to overcome, individually and socially, the chains that bind them to wordly life (*samsāra*). The root trouble was the desire - *tanha*. Hence, the solution by attaining to a state of desirelessness. This came close to the values Gandhi exhorted - *aparigraha*, *asteya*. At the level of feeling Buddha preached compassion (*karnua*), kindness and above all nonviolence (*ahimsā*). In so far as the caste system bred inhumanity and inequality, Buddha had nothing to do with it, though he did recognize distinction between classes in functional terms :

“ One does not become brāhmaṇa by birth,
One does not become an outcaste by birth,
One becomes a brāhmaṇa by act,
One becomes an outcaste by act ”.

How close is Gandhi's view on caste to that of Buddha is evident from what Gandhi says in the following :

“ Brāhmaṇa is he who is the servant of all, even of the shudras and the 'untouchables'. He dedicates his all to such service and lives upon the charity and sufferance of his fellow - beings He alone is a Kshatriya who uses the whole of himself for the defence and honour of society And a Vaishya who earns for himself only, and believes in merely amassing wealth is thief. A Shudra because he labours for hire on behalf of society is in no way inferior to the three classes ” (Young India, 5-11-1925). Gandhi like the Buddha attacked the hereditary basis of the caste system, but surely not its structural functional basis. Though Gandhi spoke of the supernatural and *Ram - nāma*, there is a strain in his religious thinking which is closer to that of the Buddha than that tradition which believed in the miracles, the occult siddhis and the way of the traditional yogi and the swami. He distrusted the revelation (he never claimed to have one), the miracles and the occult (though he tended to believe in faith - healing). And then think of how he conceived God: Truth is God and God is Truth ! This is a far cry from the traditional conception of the Indian deity. The point of these comparisons is not to imply any explicit influence of Buddha on Gandhi (in the formative period did Buddha influence Gandhi, in what respects and to what extent ?) but to point out their affinity as religious humanists. With their utmost concern with the concrete existential human situation, they both show an existentialist streak as well.

With such common strains, no wonder, Gandhi felt drawn so close to the Buddha. ”. Sometimes, I felt even

proud of being accused of being a follower of the Buddha .. I owe a great deal to the inspiration that I have derived from the life of the Enlightened one (4--293)."

Do these considerations justify Gandhi's historical view of the Buddha as a Hindu or Hindus, Buddhism as a mighty reform of Hinduism, and that the essential part of the teaching of Buddha forming an integral part of Hinduism? It is here contended, that the relation between Buddhism and Hinduism and its impact on the latter as conceived by Gandhi and some of the distinguished contemporary scholars, warrant a more dispassionate scrutiny.

We need to be first alerted as to the meaning of the term 'Hindu' and the derived, 'Hinduism'. This is not a verbal, merely a semantic issue; it has deeper, substantial implications. The following formulation by an Author (who has discussed the issue of Buddhism in relation to Hinduism) is worth quoting in this connection; "The term 'Hindu' is misleading in the context of the most ancient religious thought of India; it originated as a name of geographical locality, the districts on the river Indus (Greek 'Indos', 'Sinthos', Persian 'Hindu' for the vedic 'Sindhu') Later on, the Turks called India by the name of Hindustan; but prior to the 12th century A. D., there is no proof that the word 'Hindu' had any other message except that of a geographical entity. What is known as 'Hinduism' is in fact a conglomeration of diverse elements born of centuries of growth of Vedic religion or Brahmanism with a very large mass of Buddhist and Jaina elements. 'Hinduism' is properly speaking 'Purāṇicism' a product of early medieval India. ... In no sense, can the word be applied to Buddha. His gospel in its original form was *Sramanism* as different and distinguish-

shed from "Brahmanism" (5 ; 426). It is also now argued on historical grounds that the Buddhist tradition - known also as the tradition of *sramanas* - originates in a pre - vedic milieu; that is, "the ascetic tradition of the Harappan culture was continued by the *munis*, *yatis* and *vratyas* of the Vedic age and it culminated in the rise of Buddhism in the 6th century B C. (5 ; 327)".

To conclude; we need not go to history to seek support for the fact that the dominant religious philosophical tradition in post - medieval India is based on premises and doctrines which go against the major trends of the Buddhistic tradition. A cursory survey of recent philosophic tradition will bear out the truth of my contention.

CONCLUSION

In spite of this, if we are seeking inspiration from this earliest heritage of India, the reasons seem to be quite obvious. What appeals to us is early Buddhism's deep humanism; its concern for human misery; its openness and lack of dogmatism, a rational temper; its revolt against sterile ceremonialism and ritualism and against inequality built into the caste structure; and its secularism implicit in the religious toleration it propagated. It would be absurd however not to consider the inherent limitations of this heritage. We are so remote from the age of the Buddha. It would be utterly wrong not to take into account the difference between the contemporary human social situation so deeply transformed by science and technology and the consequent change in the material conditions of life. Such change opens up new vistas, and alternative possibilities for living,

But then as in times of the Buddha, even today for

the vast masses of people, life is one long journey full of misery and pain. The overcoming of it, we however realize, cannot be achieved through purely moral and spiritual means. Without the support of the basic institutional and social structure, we simply cannot imagine that large scale misery and pain can be removed.

Buddha's voice imploring men not to forget the harsh realities of the human condition and challenging men to overcome it, has a deep relevance to a country which has still to go a long way in restoring humanity to vast millions of suppressed and suffering peoples. In achieving this, philosophy and religion need not always play a regressive role. This, I believe is one way of seeing the relevance of Buddhism to us today.

REFERENCE

1. ALSTON, WILLIAM P (1968) 'Tillich, Paul' In *Encyclopedia of Philosophy*, Vol. 8 ed. Paul Edwards. New York: The Macmillan and the Free Press.
2. BAPAT, P. V. (ed) (1956) *2500 Years of Buddhism*. New Delhi. Publications Division, Government of India.
3. CONZE, EDWARDS (1954) *BUDDHIST Texts Through the Ages*. New York Harper Torch Books.
4. GANDHI, M.K. (1962) *In Search of the Supreme* Vol. III. Ahmedabad; Navajivan Publishing House.
5. JOSHI, LALMANI (1977) *Studies in The Buddhistic Culture of India: During 7th and 8th Centuries A D*. Delhi:

Motilal Banarassidass.

6. RAHULA, WALPOLA (1959) *What the Buddha Taught*, New York: Grover Press.
7. TARANATH (1970) *History of Buddhism in India* (Tr. from Tibetan, edited by Debiprasad Chattopadhyaya) Simla. Indian Institute of Advanced Study.
8. WARREN, H. C. (1963) *Buddhism in Translations*. New York: Atheneum.
9. DUTT, NALINAKSHA (1956) 'Place of Buddhism in Indian Thought'; 115 - 146 ". *In Gautam Buddha 25th Centenary Volume*. Calcutta; Published by J. C. Sarekhal Calcutta Oriental Press.



The realisation of Brahman or God is the highest Good of man. This is not something which can be had on credit; this is to be achieved on paying the hard cash of one-pointed devotion to God, which will then not only save him but give him the power to save others also.

-- Dasabodha

SPIRITUAL HEALING

*Avinash Parulekar,
M.Sc.M.B.A.*



What is Spiritual Healing? The Rev. Harold Anson, Chairman of the Guild of Health in England, has had an interesting book published by the University of London Press on Spiritual Healing. According to Mr. Anson, Spiritual Healing deals with that kind of health which includes a person's relation to the whole of his environment and not only a part of it.

Perfect health means that a person is in complete harmony with the whole environment, spiritual, mental and physical. in which he has to live.

This complete health of the whole personality is what should be intended by the phrase Spiritual Healing.

In other words, Spiritual Healing is nothing but healing of the whole personality. This healing includes three factors; the physical, the mental and the religious or ethical. In all healing these three elements enter, though one of them may be so disguised as not to appear on the surface.

Mr. Anson does not regard Spiritual Healing as a substitute for medicine or psychotherapy. It is that which makes the best use of all methods of cure in the proportions required for each particular case. He further stresses that Spiritual Healing is not opposed to material healing. Just like a psychiatrist, it is necessary for the Spiritual Healing practitioner to find out what the patient believes to be his difficulty. He must be well versed with diagnostic methods and he must know whether the patient's diagnosis is correct.

It must be borne in mind that the medical sciences have banished from civilised nations leprosy, cholera, typhus and plague. So, the Spiritual Healer should discuss with a medical man, preferably one who believes in the reality of the mind and of the spirit. Spiritual Healing is akin to psychiatry. Naturally, the Spiritual Healer must have a good deal of psychological experience. If the healer has no knowledge of experimental psychology he is handicapped. In that case, he will have to look for a psychiatrist. He will also need a physiologist if he has no knowledge of physiology. A knowledge of psychology and physiology is needed to know whether the patient is suffering because his mind is suffering through a definite physical lesion or for want of mental adjustment. The Spiritual Healer must take the help, if necessary, of the psycho-analyst. But, that psychoanalyst should be one who is not only able to pull a person to pieces, but should be able to put him together again. Too often it is seen that the analyst has no adequate knowledge of 'synthesis of life' which he can apply so that the patient could come back to normalcy. The Spiritual Healer can avoid such things by gaining enough knowledge

of experimental psychology and physiology. Then he is free to use his own spiritual healing technique.

But this is not all. I am not justifying to establish a definite relation between spiritual healing, physiology, psychology and allied sciences. This has been done earlier. It has been proved that the spiritual healing is not a fake idea. According to Mr. Anson, there are more than six thousand official healers and - probably as many unofficial ones, in the world. A lot of research - work is going on regarding the Spiritual Healing. Para-psychologists, physiotherapists and psycho-therapists are taking tremendous interest in the Spiritual Healing. For the purpose of research, people should come forward and should narrate their experience about the Spiritual Healing.

By this time, many of you must be having a question regarding the method of Spiritual Healing. How is the Spiritual Healing done ?

All spiritual healing is done by the individual self, after entering into the state of superconsciousness and communing with the infinite source of life and power. But what is meant by superconsciousness ?

There is another plane of consciousness in which the body-idea vanishes and the true nature of our spirit (Atman) is revealed. It is called the state of superconsciousness. It is also called the seventh plane of consciousness according to psychic science. As regards the planes of consciousness, Henry Wood says :- "The nature of man is complex. In the ascending evolutionary scale his physical organism stands upon the fifth great plane, - having been preceded by the

elementary, chemical, vegetable and animal subdivisions. He is now evolving a spiritual faculty, which is regarded as the sixth plane or sixth state of consciousness. He has within him the germ of a seventh, as a final supreme attainment, The sixth order or the sixth sense is also denominated the intuition; and the seventh, the divine, where man meets God and becomes one with him.

Some of the esoteric systems (in which knowledge is given to those who are initiated, or is passed on to disciples or followers who are small in number) of the Orient find seven elements in Man, in the following ascending order; first, the physical organism; second, the vitality; third, the astral body; fourth, the animal soul; fifth, the intelligent or human soul; sixth, the spiritual soul; seventh, the divine soul or God consciousness,

This superconsciousness is the realm of the true Self which is the perfect replica of God. It is a state where the individual soul (jivatman) comes in touch with the infinite Mind and infinite Spirit (Brahman) which is free from all disease, sorrow, suffering and all imperfection. In that state, the power of the spirit which is the source of our mind, is manifested.

Once the Spiritual Healer's soul has entered into the state of superconsciousness, it becomes free from the limitations of time and space. The soul transcends the realm of thoughts and other mental activities and realizes its oneness with the supreme spirit. A channel is formed between the individual soul and the supreme spirit. Through the channel, the Divine powers of the omnipotent Being begin to flow and perform miraculous cures on the plane of sense-consciousness.

A true spiritual healer knows that his true self is all-knowing and all-powerful. He knows that he can remove the obstacles and open the portal of superconsciousness and let the Divine spirit manifest through his soul. He might feel that he is employing a new method of healing. But, basically it is the same method of healing with the help of the supreme spirit.

The first step after the diagnosis is the decision regarding the type of therapy. The decision depends on the condition of the patient. If there is no sign of chronic disease or any other severe illness, the task of the Spiritual Healer becomes easier. Otherwise, he will have to think a bit more seriously and call the power of the supreme spirit to help the patient to come out of danger.

'Naturecure' can be looked upon as a branch of 'Spiritual Healing,' the natural methods of healing such as regulating the diet (food and drink), physical exercise and correct breathing are the most important things which we should observe, for they will help us in adjusting the physical details of our earthly existence and in creating proper conditions under which the power of spirit can be manifested on the physical plane. But, if we neglect them and exercise the power of the mind, instead, we shall be taxing our mind unnecessarily and using up the vital energy in trying to remove the ills which have been caused by physical conditions and which can be removed very easily. When the normal states of the physical and vital actions of the individual are perfectly harmonious with the environments, the natural method of healing produces best results.

But these natural methods will not be sufficient to

and cure mental disorders. Anger, fear, hatred, jealousy, envy, malice, worry, lust, greed and other passionate desires and emotional imbalance cause mental diseases. Here comes the necessity of mental healing. The power of suggestion is used in mental healing.

Some mental healers use negative tactics. They refuse to accept the existence of disease, sickness etc. calling them errors or delusions of the mortal mind. This also gives wonderful results. This method is based upon the pure non-dualistic theory of Vedanta. Through this method, many cases have been cured. The secret of this method lies not in negative assertions like "I am not sick," but in cultivating the opposite thought that disease is the effect of a wrong thought, that it is a delusion (Mâyā), that it has no real existence. This wrong thought should be substituted with the right thought of the true self (Atman) which is never sick; for Vedanta teaches: "This thy Self (Atman) is free from hunger, thirst, sorrow, delusion, old age and death. The man who knows "I am He (Atman); what could he wish and for what desire would he take the ills of the body upon himself."

There are other healers who follow the positive method affirming "wholeness" and emphasize such statements as "I am whole", "I am well.", "I am perfect" "I am healthy." They take the standpoint of the perfect spirit which is realized in the superconscious state and try to manifest its qualities by affirmative - suggestion. By this method the belief and thought currents of the patient's mind can be changed from sickness to a healthy state. Vedanta teaches: "The Self (Atman) has pervaded all and is effulgent, incorporeal, scatheless, untouched by brain or nerves,

pure, unaffected by evil, the knower, omnipresent and self-existent." "When a man realizes this Self (Atman) as God and as the Lord of all that is and will be, then he doubts no more." Then there is no longer illness, old age or death for him who has obtained a body, produced by the fire of Yoga (union with God). This positive method of affirmation produces fantastic results.

There are others again who advocate the metaphysical method of affirmation of "wholeness" and denial of evil. They partly deny and partly affirm, deny sickness and affirm at the same time: 'I am not sick, "I am well." They assert: "I am whole and there is no such thing as sickness or death." Through suggestion in the form of constant affirmation of "wholeness" the patient's mind will be lifted above all erroneous feelings and convictions and perfect health which is the normal expression of spirit will be manifested on the plane of consciousness.

Each of these classes of healers, however, demands absolute faith on the part of the patient. If the patient has absolute faith it does not matter whether the healer adopts the negative or positive or metaphysical method. Because absolute and dogmatic faith brings the receptive attitude of mind and helps the patient to focus his whole mental powers on one ideal, and the result is the most marvellous cure of a very serious disorder. If the patient can once gain faith in the power of the spirit and can doggedly assert that the symptoms of his troubles are nothing but unreal thought forms caused by erroneous thinking and indiscrimination (Avidya and Aviveka), then the patient is sure to get immediate and instantaneous healing.

But the method of spiritual healing is distinct from any of these methods. It does not depend upon denials or affirmations. It is a direct method of drawing from the infinite spirit the healing power of Prāna and bringing it down to the conscious plane and directing it to the subconscious. This can be done consciously. It is a method of direct manipulation of the subconscious stratum of our being by the illumined consciousness of our true Self or Spirit (Atman). We do not have to deny sickness or affirm wholeness or exercise faith, but we have to rise into superconscious state and fill our whole subconscious being with higher vibrations of Prāna or life-force, which emanate from the infinite stock of the spirit or Atman, and then focus those vibrations to the centre of disorder in the physical body and change the cells and tissues of the organs with the healing power of Prāna. Thus strengthened by the illumined consciousness of the spirit and charged by the normal vibrations of Prāna the cells and tissues will throw off impurities, kill germs, microbes and bacteria and completely recover from their abnormal vibrations. The result will be a marvellous one.

The science of spiritual healing does not urge anyone to believe in anything except in the truth of one's own spiritual Self which is omnipotent. It does not make any difference whether one is a follower of Jesus, Buddha or Krishna. So long as each soul is a part of the infinite spirit, it is potentially Divine and all powerful. You will find this spiritual healing explained for the first time in the Vedas. The whole of the Atharva veda deals with faith healing and mental and spiritual healing.

Spiritual healing depends entirely upon going into the superconsciousness and drawing from the infinite spirit all

the powers that we need. If we can once learn how to send the vibrations of the healing power of Prāṇa to the cells and tissues of the body, we have learnt the secret of this science.

Self healing should be practised before one tries to heal others. In self-healing, one should discriminate between the real and unreal, between the eternal and non-eternal, between the truth and false concept of the appearance of Truth. For instance, when a person is suffering from cold, he should ask these questions; Does the Spirit catch cold ? Does the body catch cold ? If the spirit cannot catch cold, then who catches cold ? It is a delusion of the indiscriminative mind. Therefore proper discrimination will remove that delusion instantly just as the darkness of night is dispelled at the approach of the light of the sun.

Right discrimination will correct all errors and will bring a conviction that as the spirit is free from sickness and as myself is the spirit, I can never be sick or ill. When this spiritual conviction takes root in the consciousness of the patient, that very moment he becomes free from the wrong conviction of sickness which was the cause of his trouble and instantaneously he is healed.

According to the "science of spiritual healing " all treatment of diseases is based upon the following fundamental principles :

- (1) The spirit (Atman) is the creator and the master of the body.
- (2) The individual spirit is as perfect and omnipotent as the Universal Spirit (God or Brahman).
- (3) The life-force or Prāṇa proceeds from the spirit (Atman),

- (4) The cells and tissues have life and mind in each and are governed by the subconscious mind of the individual.
- (5) The individual soul or the self-conscious thinker (jivatman) can draw abundance of healing power from the Supreme Spirit by entering into superconsciousness.
- (6) The spirit can directly heal all disorder of the organs, nerves of the body and disease of the mind as well.

Through the illumined consciousness of the Supreme Spirit, the individual soul rises above all errors and delusion and de-hypnotizes itself from the obsession of fear, false conviction and sickness and other influences of ignorance and indiscrimination.

As long as we are identified with the gross physical body we have the feeling of oneness with it and we possess the body-ideas, but this will appear as a delusion the moment we become conscious of our true Self or Spirit (Atman).

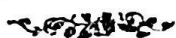
In reality, you are not the body but, on the contrary, you are the creator of your body which is nothing but the externalization of your thought-form. You have yourself manufactured it as a dwelling house to live in and to gain experience in this world phenomena. Therefore it is your creation and its future is entirely in your own hands. You need not give thanks to anybody. Thank yourself if you wish. Here you should remember that you are not Mr. or Mrs. or Miss So-and-so, but you are the spirit which is divine and perfect. You cannot have any sickness or any kind of disorder or ill-health.

All normal activities are distorted by the wrong idea that you are the body, that you were born, that you are going to die. This is the greatest error, the greatest delusion. You the eternal Spirit, were never born and will never die. You are birthless and deathless. You must not think that you will become immortal after death. This would be impossible if you were not immortal even now. This grand truth is the keynote of the Vedanta philosophy.

The science of spiritual healing admits the fact that each living soul possesses the power of healing, that the mind has the power of stimulating any part of the body, relieve pain and produce a most perfect anaesthesia. It can create antitoxin against any kind of poison if administered in the system, so long as it has normal and healthy conditions of the organic functions to help its actions against poison and germs of disease. A living soul can produce chemical changes in the system by creating necessary acids and alkalies.

Now, suppose that the patient is weak and unable to produce the anti-toxins, acids and alkali by his own initiative, in such cases powerful suggestions from another healthy mind of a healer might produce the same effect in the system of the patient. The power of such a suggestion has an influence upon the subconscious activities. Of course, the oral suggestions are more effective than the silent ones. It is a kind of reflex or unconscious action which remedies the disorder. The healer's influence might come from a great distance. But distance does not hinder the power of thought as the individual minds are connected by the undercurrent of one eternal cosmic mind. This is the secret of what is called 'Absent Treatment.' But in this small article, I do not want to elaborate on 'absent treatment' because the purpose of writing this article is to draw attention of all those people who are

interested in "Spiritual Healing." I will appreciate if any of the readers will narrate his own experiences of 'Spiritual Healing.' This will stimulate the interest of other readers and a data of actual facts could be obtained and could be further processed. The purpose of this article will be served if letters to the Editor are received containing factual data or actual experiences of Spiritual Healing.



The company of the saint alone would enable one to realise the Reality which goes beyond the phenomenal world, and which therefore can never be revealed by the light of the sun or of the fire. How can the physical eyes of even the best among the learned be able to visualise it, when it lies beyond the powers and range of the mind, the speech and the reason? By the help of the saint alone one can have access to the Reality, because the saint has already realised it; and though like the Reality he too is beyond description, he is the receptacle and the giver of the highest bliss and the peace of Brahman. Neither the kings nor the sovereigns of this earth, who are as if beggars before the saints, can never be able to bestow upon others this treasure of great merit and of final liberation.

-- Dasabodha

NIMBAL ASHRAM NEWS

The 24th anniversary of Shri Gurudev Ranade, one of the greatest saints of the 20th century, was celebrated at Nimbal (District Bijapur) from 8th to 12th June 1981. A large number of devotees attended the Nāmā-saptāh, arranged during this period. Lectures and pravachans were delivered on the teachings of Shri Gurudev Ranade to bring home to the young disciples the philosophy of mysticism, preached by him.

On the closing day (12-6-1981), the corner stone of the building proposed for the Gurudev Ranade Ashram in Nimbal, was laid at the hands of Shri V. K. Gore, I. A. S. Deputy Commissioner, Bijapur. The function started with the reception of the chief guest, Shri Gore who was accompanied by his wife and mother. Shri J. V. Parulekar, member of Shri Gurudev Samadhi Trust, made the welcome speech. Thereafter, the chief guest expressed his satisfaction over the new developments in the Ashram. Dr. R. H. Karmarkar, president of the Trust, explained the high aims and ideals of the institution, based on humanitarian and spiritual grounds. The Secretary Shri V. B. Ramdurgkar offered a vote of thanks to the chief guest and Mrs. Gore. The function ended with the laying of the foundation stone at the hands of Shri Gore.

Shri Gore and the members of his family then participated in the *bhajan* and offering of flowers on the Samadhi of Shri Gurudev Ranade. With the distribution of prasadam, the 5-day saptah ended in gleeful and spiritual atmosphere.

Academy of Comparative Philosophy and Religion, Belgauin.

(Report for quarter ending 30. 6. 1981)

The Punyatithi of Shri Gurudev Ranade was celebrated on 6th June in Gurudev Mandir, when a few devotees had collected for *Bhajan* and *Arati*. Flowers were offered on the *Padukas* of Shri Gurudev and the function ended with the distribution of *prasad*.

His holiness Shri Jayendratirtha Swamiji, Shankaracharya of Kanchi-Kamkoti Mutt stayed in Gurudev Mandir from 23rd May to 1st June 1981. A large number of devotees attended the daily *Puja* (worship) performed by the Shankaracharya and paid their homage to him. Some discourses were also arranged during this period.

It has been decided to hold a Seminar in Marathi on (Samartha Ramdas: His Philosophy and Spiritual Teaching). Some articles will also be published on the subject in English in *Pathway to God*. Interested persons are requested to send their contributions before the end of October 1981. The article may cover about 15 printed pages of the journal.

The following persons have become life - members (Rs. 300/- each) during this period.

1. Shri Gajendra Kumar Jain : Hindwadi, Belgaum.
2. „ V. L. Deoukar, Erandawane, Pune.
3. „ S. D. Joglekar Sion, Bombay.
4. „ Anil Mahadeo Natu, Mulund, Bombay

Shri P. S. Tanksali, Advocate Bijapur became life-subscriber (Rs. 100/-).

Donations were received from the following persons.

- 1) Shri Ashok Bhimappa Padnad. Mole, Athani Taluka one bag of wheat.
- 2) Shri R. C. Badwe. Rs. 500/-
(for the late Sou. Saraswatibai and Shri Chintamanrao Badwe Trust).
- 3) Shri S. S. Chandalia, Belgaum. Rs. 51/-
- 4) „ G. B. Baokar, Vile Parle, Bombay. Rs. 101/-

We are thankful to all these persons for their kind help to this Academy.



Pathway to best Entertainment

VISIT BELGAUM'S LEADING MOTION
PICTURE HOUSES

✱ **RITZ**

✱ **RADIO**

✱ **CHITRA**

✱ **AZAD**

The Most Modern And Elegant
Cinemas In Town

KATTI ART STUDIO Phone 22574

Ramdeo Galli, Belgaum

Foto Centre

C. D. Deshmukh, Road Tilakwadi

Artists & Photographers, Dealers in Photo Goods

Gurudev Ranade's Photo Enlargement was
prepared & presented to the Mandir by us;

His photoes available with us.

CRAMS : KRISHNASILK

Phone 20624

With best compliments from

New Shri Krishna Weaving Mills

Manufacturers of SILK & ARTSILK SAREES

56, Bharatnagar, Shahapur - Belgaum

ALL HOPE FOR " VISHRANTHI "
ON RETIREMENT THE
WISE GET IT

It is no use becoming wise when life
has fooled you

That life, you have always 'lived' as a
challenge.

Why should you have to 'fight' it on
your retirement?

Deposit Rs. 100/= in our VISHRANTHI
DEPOSIT SCHEME regularly every month
for 101 months and you shall unfailingly
get Rs. 272.95 every month for the next
121 months.

BE WISE ! ACT NOW !

Visit your nearest branch for details :

**KARNATAKA
BANK LIMITED**

(Head Office : Mangalore -575 003)

Where Service Satisfies and Money multiples

Academy of Comparative Philosophy & Religion, Belgaum.

Some important publications :

- 1) Silver Jubilee Souvenir, Vol. I Rs. 32/-
(pillars of Sri Gurudeva's Sampradaya
and Heart Homages to Shri Gurudeo)
pp. XVI + 394 Ed : K. D. Sangoram
M. S. Deshpande.
- 2) Silver Jubilee Souvenir, Vol. II. Rs. 15/-
(Gurudeva's Philosophy of God
Realisation).
pp. XIII + 155 Ed : K. D. Sangoram
M. S. Deshpande.
- 3) Gurudeo Ranade. Rs. 24/-
Biography and Mysticism.
pp. + VIII 377 S. N. Deshpande
- 4) Critical and Constructive Aspects Rs. 12/-
of Dr. R. D. Ranade's Philosophy.
Prof. B. R. Kulkarni
- 5) God Realisation; Sadhana and Effects Rs. 7/-
(Seminar Proceedings)
- 6) Summum Bonum of Life. Rs. 10/-
(Seminar Proceedings)

For commission etc. and full catalogue :-
Please contact:

- (1) Gurudev Mandir : Hindwadi,
Belgaum. 590011.
- (2) C. S. Gupta, Gurudeo Ranade Memorial
Institute of Philosophy and Mysticism.
Next to Canara Bank : Gandhi Bazar
Bangalore - 560004.